الثورة العربية الكبرى في عيون العالم

(مجموعة لويل توماس والصحافة الأمريكية)

THE WORLD WAKES UP TO THE GREAT ARAB REVOLT

(THE LOWELL THOMAS AND AMERICAN PRESS COLLECTION)

Jordan Media Institute

Founded by Her Royal Highness Princess Rym Ali in 2006, the Jordan Media Institute (JMI) is an independent, not-for-profit institution that aims at enhancing the skills of journalism and media practitioners in Jordan and the Arab region, as well as improving the performance of media outlets and the content offered to the public, through a three-pronged approach:

First: Teaching journalism through a Master's program in Journalism and New Media. The applied program, the first in this field in the Arab region, is divided into two tracks: A one-year intensive comprehensive exam track that aims at graduating professional journalists and a four-semester thesis track for journalists and media researchers.

Second: Media training designed to build journalists' capacities through training sessions, workshops and specialized seminars. This training targets media practitioners in general in order to raise performance levels and develop capacities in their area of expertise.

A group of senior journalism professors, journalists, and veteran experts are responsible for teaching and training at JMI. The Institute has developed an educational and training quality policy to which it is committed in the course of its constant development of curricula and training plans.

Third: Media development projects seeking to enhance performance, build institutional capacities and improve the professional environment.

In 2014, JMI launched a specialized media research unit, the first such entity in Jordanian institutions. The unit works in three main areas: Surveys and media performance evaluations, analytical studies of media content, and documentation and media history.

JMI has a library specialized in communication, press and media that houses academic periodicals, historical collections and documentary films in addition to books. The library also contains digital databases for research, with over 22 international databases in the areas of humanities, social sciences, and literary and historical studies.

معهد الإعلام الأردنيّ

مؤسسة مستقلة غير ربحية، أسستها سمو الأميرة ريم علي عام ٢٠٠٦، وتهدف إلى تطوير أداء العاملين في ميدان الصحافة والإعلام في الأردن والمنطقة العربية وتحسين أداء وسائل الإعلام والمحتوى الذي يقدم للجمهور، من خلال منهجية تعتمد ثلاثة مسارات:

أولاً: تعليم الصحافة من خلال برنامج ماجستير في الصحافة والإعلام الحديث، وهو برنامج تطبيقي، يعتبر الأول في هذا المجال بالمنطقة العربية، ويقسم إلى مسارين: الأول- مسار الامتحان الشامل، ومدته سنة واحدة مكثفة يهدف إلى تخريج صحافيين محترفين. والثاني- مسار الرسالة، ومدته أربعة فصول دراسية في الحد الأدنى، ويهدف إلى تخريج صحافيين وباحثين في مجال الإعلام.

ثانياً: التدريب الإعلاميّ، ويشتمل على بناء قدرات الصحافيين من خلال دورات تدريبية وورشات عمل، وندوات متخصصة تستهدف العاملين في مجال الإعلام بشكل عام، وترمي إلى رفع مستوى أدائهم، وتطوير قدراتهم في مجال عملهم. ويتولى التدريس والتدريب، في المعهد، مجموعة من كبار أساتذة الصحافة والصحافيين والخبراء المخضرمين. وقد طوّر المعهد سياسته للجودة التعليمية والتدريبية، حيث يلتزم بها في التطوير المستمر للمناهج والخطط التدريبيّة.

ثالثاً: مشاريع التنمية الإعلاميّة، وتستهدف تطوير الأداء الإعلاميّ، وبناء القدرات المؤسسيّة، وتحسين بيئة العمل الإعلاميّ.

أطلق المعهد في عام ٢٠١٤ وحدة متخصصة بالبحوث الإعلاميّة، وهي أول وحدة بحثية في مجال الإعلام في المؤسسات الأردنيّة، وتعمل الوحدة في ثلاثة مجالات أساسيّة، هي: الدراسات المسحية وتقييم أداء الإعلام، ودراسات تحليل المضمون الإعلاميّ، والتوثيق والتاريخ الإعلاميّ.

يوجد في المعهد مكتبة متخصصة في مجالات الاتصال والصحافة والإعلام، بالإضافة إلى مجموعات الكتب توجد أيضاً، مجموعات من الدوريات الأكاديميّة والمجموعات التاريخيّة ومجموعة الأفلام الوثائقيّة، كما يتوفر في المكتبة قواعد رقميّة للبحوث تحتوي على ٢٢ قاعدة عالميّة في مجالات العلوم الإنسانيّة والاجتماعيّة والآداب والدراسات التاريخيّة.

تعمل مكتبة المعهد على تطوير مجموعات من الأراشيف الإعلاميّة المتخصصة، حيث يسعى المعهد خلال ٢٠١٦-٢٠١٧ ،إلى تجميع أرشيف الثورة العربية في الصحافة العربيّة والغربيّة.

The JMI library seeks to augment its collections of specialized media archives. This year, the Institute is seeking to collect the archive of the Great Arab Revolt in the Arab and Western press.

Foreword

Dr. Basim Tweissi

Dean, Jordan Media Institute

It gives me great pleasure to introduce this symbolic work, which documents selected items from American press coverage of the Great Arab Revolt in the first quarter of the 20th century. It includes photos and reports written by American journalist, traveler and filmmaker Lowell Thomas, who was famous for highlighting the roles played by Prince Faisal and British officer T.E. Lawrence, known as “Lawrence of Arabia,” in this episode of history.

This work is the fruit of cooperation between the Jordan Media Institute and the Embassy of the United States in Amman, a reflection of the good relations between the Jordanian and American people.

We are particularly proud of this exhibition, as it helps tell the story of the Arabs’ determination to gain independence from foreign domination.

It is also part of broader efforts by the Jordan Media Institute to document Jordanian memory in the media, in particular the Great Arab Revolt archive. Within this framework, the Institute is planning to release additional publications documenting Arab press coverage of the Revolt and the events surrounding it.

The Great Arab Revolt has come to symbolize the Arab renaissance movement and the Arabs’ aspirations for independence and the creation of a national Arab state, freeing themselves from Ottoman rule. The Arab press of the time played a part in shaping Arab nationalist awareness, a role that included demanding the Arabs’ right to freedom and independence, but not confined to it.

The spark that ignited the flame of the Great Arab Revolt took place on May 6th, 1916, when Ottoman Navy Minister Djemal Pasha, who was one third of the military triumvirate ruling the Ottoman Empire, had 21 Arab intellectuals executed at Marjeh Square in Damascus and Burj Square in Beirut. Most of these men were journalists, scholars, poets, writers, and founders of Arab nationalist newspapers and magazines from the

تقديم

د. باسم الطويسي

عميد معهد الإعلام الأردني

يسرني أن أقدمَ هذا العمل الرمزي الذي يوثّق مجموعات مختارة من تغطية الصحافة الأمريكيّة لأحداث الثورة العربيّة الكبرى في الربع الأول من القرن العشرين الماضي، والتي تشتمل على مجموعة الصور والتقارير التي كتبها الصحافي والرحالة وصانع الأفلام الأمريكي، لويل توماس، حيث سلط الضوء في عمله على دور الأمير فيصل، وعلى الضابط البريطاني توماس إدوارد لورنس المعروف بـ «لورنس العرب» في هذه الفترة من التاريخ.

وهذا العمل يتوّج التعاونَ الوثيقَ بين معهد الإعلام الأردني وسفارة الولايات المتحدة في عمان، ما يؤكد عمق العلاقات الطيبة التي تجمع بين الشعبين الأردني والأمريكي.

من دواعي فخرنا أن هذا العمل التوثيقي، يقدم صورة العرب ورغبتهم الصادقة في التخلّص من السيطرة الأجنبية ونيل الاستقلال. إنّ هذا العمل يأتي ضمن سعي معهد الإعلام الأردني لتوثيق الذاكرة الأردنية في الإعلام، خاصّة أرشيف الثورة العربية الكبرى، حيث سينشر المعهد إصدارات أخرى توثّق تغطية الصحافة العربيّة للثورة وأحداثها.

لقد جسدت الثورة العربيّة الكبرى، حركة النهضة العربيّة، وسعي العرب إلى الاستقلال وبناء دولتهم القوميّة للتحرر من الحكم العثماني، ولقد ساهمت الصحافة العربيّة في تكوين الوعي القوميّ العربيّ، وكان من أهدافها المطالبة بحقّ العرب في الحريّة والاستقلال.

كانت الشرارة التي أنارت مشعل الثورة العربيّة الكبرى، هي واقعة السادس من أيار ١٩١٦، حينما نفذ وزير البحريّة العثمانيّ جمال باشا وهو أحد أقوى ثلاثة في الإمبراطورية العثمانيّة حكم الإعدام في واحد وعشرين مثقفاً وصحافياً، في ساحتي: المرجة بدمشق، والبرج في بيروت، ومعظمهم من الصحافيين والأدباء والشعراء والكتّاب ومؤسسي الصحف والمجلات القوميّة من سوريا، ولبنان، والأردن، وفلسطين، والعراق، والجزائر، والحجاز.

Levant, North Africa and the Hejaz.

While these executions marked a turning point in the Arabs' determination to free their lands from Ottoman rule, the rise of Arab nationalism, demands for more autonomy and discussions about Arab cultural identity, had actually begun before that, spreading among Arabs living across the region.

The roots of what is known today as the "Arab Renaissance Movement" date as far back as the 19th century, reaching a peak when Arab thinkers and advocates of enlightenment - mainly in Damascus and Beirut - called for an end to Turkish domination, particularly after the ascension of the Young Turks.

Thus, with the aim of fulfilling the Arabs'desire for independence, Sharif Hussein Bin Ali led the struggle to liberate Arab lands from their Ottoman occupiers, launching the Arab Revolt, and laying the foundation for an Arab renaissance project that is still ongoing.

The Arab Revolt achieved a military victory, with the Arabs managing to remove the Turks from their lands, but the political goal of creating a unified Arab nation was not realized. Divisions prevailed, mainly because of the 1916 "Sykes-Picot agreement," which - unbeknownst to Sharif Hussein and his Arab allies - divided these lands among the main colonial powers that dominated the scene at the time.

The commemoration of the Great Arab Revolt, therefore, not only marks an important turning point in the history of the Arabs; but is also a reminder that much remains to be done if we are to attain the goals set by our predecessors. One could go as far as to say that there is a dire need for a new era of Arab enlightenment.

Once again, I would like to express my gratitude and appreciation to all the friends of the Jordan Media Institute for their continuing support to its mission and bid to raise awareness on the importance of a professional and free press.

I hope you find this documentation useful and that it will be the first of many initiatives recording our collective memory through media.

كانت تلك الإعدامات بمثابة نقطة تحول للقوميين العرب من أجل تحرير البلاد العربية من الحكم العثمانيّ، إن المناقشات حول الهويّة الثقافيّة العربيّة والمطالبة بمزيد من الحكم الذاتي بدأت قبل حلّ الإمبراطورية العثمانيّة وصعود القوميّة العربيّة، وكانت قد انتشرت بين العرب الذين يعيشون في جميع أنحاء المنطقة.

إن المعنى الحقيقيّ المعاصر لتجديد النهضة يتمثل في استعادة جذور حركة التنوير العربيّ التي بدأت في القرن التاسع عشر، ووصلت ذروتها في توافق المفكرين والتنويرين العرب في دمشق وبيروت على التخلص من الهيمنة التركية، وبالأخص بعد ظهور الحركة الطورانية التركية.

وبسبب رغبة الشعب العربي بالاستقلال والحريّة، قاد الشريف حسين بن علي الكفاح من أجل تحرير الأراضي العربيّة من الاحتلال العثمانيّ. وهكذا بدأت الثورة العربية، التي شكلت مشروع «النهضة العربية» الذي ما زال مستمراً.

بالرغم من أن الثورة العربية حققت النصر العسكري وتمكّن العرب من طرد الأتراك من أراضيهم، إلا إنّ الهدف السياسيّ بتأسيس دولة عربيّة واحدة تمّ إفشاله، وسادت الانقسامات نتيجة «اتفاقية سايكس- بيكو»، حدث ذلك دون علم الشريف حسين وحلفائه العرب، وتمّ تقسيم هذه الأراضي بين القوى الاستعماريّة الرئيسيّة التي هيمنت على المشهد في تلك الحقبة التاريخيّة.

الاحتفال بذكرى الثورة العربيّة الكبرى لا يمثل فقط التذكير بنقطة تحول هامة في تاريخ العرب، وإنّما هو تذكير بأنّه يمكن تحقيق الكثير إذا أردنا بلوغ الأهداف التي وضعها العرب في ذلك الوقت. أي التأكيد إن هناك حاجة ماسة لعصر تنوير عربي جديد.

مرة أخرى أتقدم بالشكر والتقدير من كل أصدقاء معهد الإعلام الأردني، لدعمهم الموصول لرسالة المعهد وسعيه لتطوير الوعي بأهمية الصحافة المهنيّة والحرّة، متمنياً أن يكون هذا العمل التوثيقيّ مفيداً وبدايةً لسلسلة من الأعمال الأخرى في توثيق الذاكرة الإعلاميّة.

Introduction

This illustrated book contains selected items covering the events of the Great Arab Revolt from the American press archives in the first quarter of the 20th century. The coverage includes the political birth pangs that preceded the Revolt, military operations, and ensuing political and strategic repercussions.

Featured in the book are images taken by American journalist Lowell Thomas and his assistant, Harry Chase, a photographer and motion picture cameraman. Compiled by the Marist College in New York State, this is considered the richest collection of photographs covering the Great Arab Revolt and the milieu in which it erupted.

The collection is divided into five categories: Great Arab Revolt commanders and leading figures, Great Arab Revolt military forces and operations, land and people, Lowell Thomas collection, and a set of miscellaneous photographs.

Importance of Recourse to the Great Arab Revolt's Media Heritage

Media Archive

The first centennial of the Great Arab Revolt, which began in June 1916, was marked during a difficult period in the Arab world. One hundred years after the Revolt was launched, events have proven that the uprising, which did not achieve its direct objectives, is the only Arab movement in the 20th century that established a political entity characterized by the greatest measure of stability. Its ideological basis, as well as political and intellectual vision, is still capable of building a civil state founded on the rule of law, democracy, and human rights.

The Sharif of Mecca, Hussein Bin Ali, proclaimed a revolution against the Turks on 10 June 1916. It was an armed rebellion, starting in the Hejaz and later extending to the Ottoman provinces in Syria and Iraq. Jordanian soil was one of the main battlefields on which decisive wars were fought between the Arab revolutionaries and Turkish forces. Jordanian tribes provided the Revolt with troops and commanders. Jordan was where one

تمهيد

يشتمل هذا الكتاب المصور، على مجموعات مختارة من أرشيف الصحافة الأمريكيّة في الربع الأول من القرن العشرين الماضي في تغطيتها لأحداث الثورة العربيّة الكبرى، سواء المخاضات السياسيّة التي سبقت أحداث الثورة، والعمليات العسكريّة والتداعيات السياسيّة والاستراتيجيّة اللاحقة.

يضم الكتاب، بشكل أساسي، مجموعة مختارة من الصور التي تعود إلى مجموعة الصحافي الأمريكي لويل توماس ومصوره هاري تشايز، والتي تُعدّ المجموعة الأغنى للصور التي التقطت لأحداث الثورة العربيّة الكبرى والبيئة التي جرت فيها، حيث قامت جامعة ماريست الأمريكيّة بجمعها.

وتمّ تقسيم هذه المجموعة إلى خمس مجموعات فرعية، هي: قادة الثورة وشخصياتها، وقوات الثورة والعمليات العسكرية، والأرض والإنسان، وصور لويل توماس الشخصية، ومجموعة المتفرقات.

كما يضم هذا الكتاب، مجموعة مختارة من التغطية الصحافيّة التي وثّقت من خلالها الصحافة الأمريكيّة، لأحداث الثورة العربيّة الكبرى وتداعياتها السياسيّة والاستراتيجيّة.

أهمية العودة للتراث الإعلاميّ للثورة العربية الكبرى

الأرشيف الإعلامي

مرت الذكرى المئويّة الأولى لانطلاقة الثورة العربيّة في منتصف ١٩١٦، وسط ظروف صعبة يمرّ بها العالم العربيّ، وبعد مائة عام على انطلاقة الثورة أثبتت الأحداث أن هذه الثورة، هي الحركة العربيّة الوحيدة في القرن العشرين التي أنشأت كياناً سياسياً هو الأكثر استقراراً، وما زالت قاعدتها الفكريّة ورؤيتها السياسيّة قادرة على بناء دولة مدنيّة تقوم على القانون والديمقراطيّة وحقوق الإنسان.

لقد أعلن شريف مكة، الحسين بن علي، الثورة على الأتراك في ١٠ حزيران ١٩١٦، وهي ثورة مسلحة بدأت بالحجاز ثم امتدت باتجاه الولايات العثمانيّة في سوريا والعراق، وشكّلت الأرض الأردنية إحدى الساحات الرئيسيّة التي جرت عليها معارك فاصلة بين الثوار العرب والقوات التركية حيث مدّت القبائل الأردنية الثورة بالرجال والقادة، وعلى الأرض الأردنيّة تحققت أهمّ انتصارات الثورة، ومن الأردن انطلق الثوار العرب نحو تحرير دمشق.

of the key victories of the Revolt took place, and it was from Jordan that the Arab revolutionaries set off to liberate Damascus.

The Revolt was launched with the aim of fulfilling the Arab desire for liberty and independence, creating an Arab union and rejecting the religious extremism movements that started to spread at the time. However, the Revolt, which came within the context of World War I arrangements, did not achieve its political objectives after accomplishing its military mission. This is because international powers (Britain and France) did not honor their commitments to support the creation of an Arab state or union in the provinces that were liberated from the Turks.

The Arab movement for liberation from Turkish-Ottoman rule coincided with the evolution of the principles of freedom, human rights, and the right to self-determination. These very principles were advocated by U.S. strategy worldwide, emanating from President Woodrow Wilson's Fourteen Points, specifically Point Number 12, which spoke about the right of peoples under Turkish control to liberation and self-determination.

Prince Faisal Bin Al-Hussein invoked this right at the Versailles Conference in Paris to defend the right of the Arabs to independence and freedom. Due to his strong belief in the right to self-determination, Prince Faisal managed to draw attention to the issue.

Arab Revolt in the American Press

Although the U.S. was not a major or active party in World War I and the subsequent events worldwide, especially in the Middle East, the American press showed great interest in the Great Arab Revolt and published news about the uprising less than two weeks after it broke out on 10 June 1916.

Coverage of the Revolt was not confined to major dailies like The Washington Post and The New York Times, but also appeared in local newspapers in several states. The space occupied by headlines varied from one newspaper to another, with papers such as The Washington Post and The New York Times devoting a good amount of space to news about the Revolt and its personalities, which sometimes dominated the

جاءت الثورة بهدف تحقيق الرغبة العربيّة بالتحرير والاستقلال وبناء اتحاد عربي ورفض حركات التطرف الديني التي بدأت بالانتشار في ذلك الوقت، ولكن الثورة التي جاءت في سياق ترتيبات الحرب العالميّة الأولى، لم تحقق أهدافها السياسية بعد أن أنجزت مهمتها العسكريّة، وذلك نتيجة عدم وفاء القوى الدولية الكبرى «بريطانيا وفرنسا» بالتزاماتهما بدعم إنشاء دولة أو اتحاد عربيّ في الولايات المحررة من الأتراك.

لقد تزامنت حركة التحرر العربي من الحكم العثماني – التركي مع نمو مبادئ الحريّة وحقوق الإنسان، ومبدأ الحقّ في تقرير المصير، وهي المبادئ التي دفعت بها الاستراتيجيّة الأمريكيّة في العالم انطلاقاً من المبادئ الأربعة عشر للرئيس وودرو ويلسون، وتحديداً المبدأ الثاني عشر الذي تحدّث عن حقّ الشعوب التي كانت تخضع للسيطرة التركيّة بالتحرر وتقرير المصير.

لقد استخدم الأمير فيصل بن الحسين، هذا الحقّ في مؤتمر فرساي بباريس للدفاع عن حقّ العرب بالاستقلال والحريّة، واستطاع أن يخطف الأضواء نتيجة إيمانه بحقّ تقرير المصير.

الثورة العربية في الصحافة الأمريكيّة

رغم أنّ الولايات المتحدة الأمريكيّة لم تكن طرفاً رئيسيّاً أو فاعلاً في الحرب العالميّة الأولى وما انبثق عنها من أحداث في العالم، خصوصاً في الشرق الأوسط، إلا إنّ الصحافة الأمريكيّة تناولت أحداث الثورة العربيّة الكبرى باهتمام كبير ونشرت أخباراً عن الثورة بعد أقلّ من أسبوعين على انطلاقها في العاشر من حزيران ١٩١٦.

ولم تقتصر تلك الأخبار على الصحف الرئيسية كالواشنطن بوست ونيويورك تايمز، بل تعدت ذلك إلى صحف محلية في عدّة ولايات، وتفاوتت المساحة التي احتلتها العناوين، من صحيفة إلى أخرى. ففي الصحف الرئيسيّة، الواشنطن بوست والنيويورك تايمز مثلاً، كانت أخبار الثورة وشخصياتها تحتلّ مساحة لا بأس بها، وتتصدر العناوين أحياناً، أما الصحف الأقل شهرة أو المحلية، فكانت غالباً ما تكتفي بخبر قصير وفي مكان غير بارز من الصفحة، لكنّ اللافت أنّ بعض العناوين كانت تتعلق بالأحداث العسكريّة الميدانيّة، كتفجير قطار أو السيطرة على حامية أو مقتل عدد من الجنود الأتراك، في مناطق تبعد عشرات الآلاف من الكيلومترات عن الولايات المتحدة الأمريكية.

headlines. The lesser known and local newspapers published short news items that were not given prominence. However, it was noticeable that some headlines were related to field military operations, such as blowing up a train, seizing a garrison, or killing a number of Turkish soldiers, in areas that are tens of thousands of kilometers away from the United States.

The method of presenting news related to the Great Arab Revolt varied. In some instances, a news item was published with a photo of a prominent personality, such as Sharif Hussein Bin Ali or Prince Faisal Bin Al-Hussein, or a picture of a place, like Mecca. On other occasions, photos of certain Arab Revolt figures were published accompanied with brief comments. However, in most cases, the news items did not contain pictures. In some cases, the press referred to the Great Arab Revolt as part of media reports covering global conditions at the time, especially the aftermath of World War I.

Phrases frequently used by the American press in reference to the Great Arab Revolt included: “Arab Revolt,” “Arabs Revolting,” and “Arabs Defeat Turks,” while names of the Revolt leaders were repeated in many headlines, such as “Sharif of Mecca,” “Al-Sharif Hussein,” or “Prince Faisal.” It was also noticed that the same news story ran in a number of newspapers, particularly local papers, because they relied on reports leaked from London.

It is worth noting that some newspapers’ handling of the Arab Revolt issue was superficial because American politicians and journalists were not fully informed about conditions in the Arab world at the time. We observed, for example, that several U.S. newspapers published a news item saying that “the reason behind the Arab Revolt against the Turks was the killing of an Arab officer at the hands of his Turkish commander because he did not stop praying to give him the military salute.”

With regard to the timeframe of American press coverage related to the Arab Revolt, we observed that news about the uprising appeared on the pages of U.S. newspapers for a period of three years - from its launch in 1916 and until the end of most military operations in 1918.

كما تنوّعت طريقة تقديم الأخبار المتعلقة بالثورة العربيّة الكبرى، ففي بعض الأحيان يرافق الخبر صورة لأحد شخصيات الثورة البارزة، كالشريف الحسين بن علي والأمير فيصل بن الحسين، أو صورة لأحد الأماكن كمكة المكرمة، وفي بعض الحالات نُشرت صور لبعض شخصيات الثورة العربيّة مع تعليقات مقتضبة عليها، لكن في معظم الحالات لا تقترن الأخبار بصورة. وفي حالاتٍ أخرى يأتي الحديث عن الثورة العربيّة الكبرى ضمن تقارير صحافية تناقش أوضاع العالم في ذلك الوقت، خصوصاً بعد الحرب العالميّة الأولى.

أما أكثر كلمات تمّ تداولها حول الثورة العربيّة في الصحافة الأمريكيّة، فهي: «الثورة العربيّة» و«العرب يثورون» و«العرب يهزمون الأتراك»، بالإضافة إلى تكرار لأسماء قادة الثورة في كثير من العناوين، مثل: «شريف مكة» أو «الشريف حسين» أو «الأمير فيصل». ويلاحظ تكرار نفس الخبر في عدد من الصحف، خصوصاً المحلية؛ لأنها اعتمدت على تقارير مسرّبة من لندن.

وتجدر الإشارة إلى أن بعض الصحف تناولت موضوع الثورة بشيء من السطحيّة؛ نظراً لعدم اطّلاع وإلمام الأمريكيين، من سياسيين وصحافيين، على ظروف المنطقة العربيّة آنذاك. فنجد على سبيل المثال، أنّ عدة صحف أمريكيّة كررت خبراً مفاده «أنّ السبب وراء ثورة العرب على الأتراك، مقتل ضابط عربي على يد قائده التركيّ لأنّه لم يقطع صلاته لتقديم التحيّة العسكرية له».

وفيما يتعلق بالفترة الزمنيّة التي غطت فيها الصحف الأمريكيّة أو تناولت أخبار الثورة العربيّة، فنجد أنّ أخبار الثورة برزت بشكل ملفت على صفحات الصحف الأمريكيّة لثلاثة أعوام على التوالي، منذ انطلاقتها ١٩١٦ وحتى انتهاء معظم العمليات العسكريّة ١٩١٨.

أرشيف توماس مصدر إعلاميّ رئيس للثورة العربيّة

يعد الصحافيّ الأمريكي لويل توماس Lowell Thomas "١٨٩٢- ١٩٨١" أحد أبرز مصادر الأخبار عن الثورة العربيّة الكبرى وأحداثها وأبطالها، واشتهر هذا الصحافي عالمياً بأنّه من خلق أسطورة الضابط البريطاني توماس إدوارد لورنس، فقد رافق الصحافي الأمريكي توماس، الضابط البريطاني لورنس في عدد من محطات الثورة العربية ولعدد من الأسابيع، وشهد بعضاً من عملياتها العسكرية، وكان بمثابة الصحافيّ الميدانيّ الذي وثّق تلك الأحداث، وبالوسائط الإعلاميّة المتعددة التي كانت متاحة في تلك الحقبة، وتحديداً الصورة، وبمساعدة المصور هاري تشايز Harry Chase. كما قدّم للعالم الفيلم الوثائقي الأول الذي وثّق مشاهد حقيقية عن الثورة العربيّة الكبرى في With Lawrence in Arabia.

وعلى الرغم من أن انطلاقة أعمال توماس التاريخيّة والصحافيّة قد ارتبطت بشكل كبير بعلاقته بشخصية لورنس ورغبته اللاحقة في صناعة نجوميته، إلا إنّ الأمر، الذي لم يتوقف عنده العالم كثيراً، أنّه لولا الحركة التحريرية العربية، وسط الصحراء، لما عرف العالم الكثير عن لورنس أو توماس، فمن الإنصاف منح كلّ منهم حقّه.

لعب ظهور وسيلة إعلاميّة جديدة "التصوير الفوتوغرافيّ" دوراً أساسيّاً في الدور الذي مارسه لويل توماس في صناعة نجوميّة لورنس، وبالتالي في منح الأحداث التي جرت في عرض الصحراء العربيّة وطموح العرب بالتحرر، كلّ هذا الصيت، إذا ما علمنا أن لورنس نفسه كان مغرماً بالتصوير.

لقد انطلقت رحلة توماس إلى البلاد العربيّة من خلفية رغبة الولايات المتحدة في كسب تأييد الجمهور الأمريكي لموقف الحلفاء في الحرب، أي للقضيّة التي يحارب الحلفاء من أجلها، حيث أرسلت وزارة الحربيّة البريطانيّة فريقاً صحافياً إلى القاهرة، مكلفاً بتوثيق الصراع، الدائر في المناطق العربية، من أجل التحرر من قبضة العثمانيين، المتحالفين مع ألمانيا، وكانت القيادة العسكريّة في القاهرة، قد اهتدت إلى فكرة إرسال مصور ومراسل صحافيّ، إلى شبه الجزيرة العربيّة، ليرافقا الجيوش العربية التي تحركت ضدّ الأتراك والضابط البريطانيّ لورنس.

وكان الصحافيّ توماس والمصور المرافق له، قد أدركا في الحال، ما تنطوي عليه عمليات لورنس من قيمة إعلاميّة. كان

Lowell Thomas Archive Main Media Source for Arab Revolt

One of the main sources of news about the Great Arab Revolt and its events and heroes was American journalist Lowell Thomas (1892-1981), who is well known globally as the creator of the legend surrounding British officer Thomas Edward Lawrence. Thomas had witnessed some of the Arab Revolt's military operations during the time he accompanied Lawrence in the region. He was like a field reporter who documented these events using the multimedia available at the time with the help of his assistant, Harry Chase. Thomas also presented to the world the first documentary film, "With Lawrence in Arabia," which featured actual scenes of the Great Arab Revolt.

Although Thomas's historical and journalistic works were largely linked to his relationship with Lawrence and his subsequent wish to make him a star, one should remember that the world would not have known much about Lawrence or Thomas had it not been for the Arab liberation movement in the middle of the desert. It is only fair to give credit where credit is due.

The emergence of photography as a new media tool helped Thomas's endeavour to turn Lawrence into a celebrity and publicize the events that occurred in the middle of the Arabian desert and the Arabs' aspirations for liberation. After all, Lawrence himself was fond of photography.

Thomas's journey to the Arab region was linked to the United States' efforts to rally American public support for the Allies' stance in World War I. The British War Office dispatched a press team to Cairo to document the conflict in the Arab region. The military command in Cairo had come up with the idea of sending a photographer and correspondent to the Arabian Peninsula to accompany Lawrence and the Arab armies fighting against the Turks.

Thomas and Chase immediately realized the media value of Lawrence's operations. After British General Edmund Allenby captured Jerusalem in 1917, Lawrence turned into a war hero, and his name was frequently cited in the European press. However, he did not become a legend and media celebrity in the West

لورنس قد غدا شخصية، يتردد اسمها كثيراً في الصحافة الأوروبيّة، بعد عام ١٩١٧، أي بعد استيلاء الجنرال البريطاني إدموند اللنبي على القدس. فمنذ ذلك الوقت، كان لورنس قد تحوّل، حقاً، إلى بطل محارب، وإلى رجل أسطوري ونجم ساطع في وسائل الإعلام الغربية. لقد غدا هذا كله، إثر سلسلة من المحاضرات المصورة التي قدمها الصحافي توماس، بعد انتهاء الحرب.

وعلى خلفية الصور التي جمعها من رحلته في الشرق الأوسط، فقد كان لويل توماس يملك المادة الضرورية، لتلبية تنامي رغبة الجمهور الغربي لرؤية معنى إيجابي في هذه الحرب التي كبّدت خسائر فادحة في الأرواح والأموال.

في أوائل العام ١٩١٩ بدأ توماس وتشايز بتحرير (عمل مونتاج) للقطات التي تم التقاطها في الحرب، وكانت هذه اللقطات متعددة الوسائط المستخدمة في العروض جاذبة في سرد الأحداث.

تم افتتاح هذا العرض في مسرح سنتشري في نيويورك في الثاني من آذار عام ١٩١٩ حيث تم تقديم عرض مصور لأكثر المواضيع شهرة آنذاك عن الجنرال إدموند اللنبي وتوماس إدوارد لورنس. بعد حضور المتعهد البريطاني بيرسي بيرتون محاضرة عن دور بريطانيا في السيطرة على القدس، طلب المتعهد البريطاني بيرسي بيرتون من توماس تقديم هذا العرض المصور في لندن، ووافق توماس على ذلك. وتم افتتاح العرض المشترك "مع اللنبي في فلسطين، ومع لورانس في الجزيرة العربية" في دار الأوبرا الملكية في كوفنت غاردن Covent Garden في ١٤ آب ١٩١٩. وكان العرض ناجحاً للغاية مما جعل من اللنبي ولورانس نجوم ذلك الزمان.

وفي الثاني من تشرين أول ١٩١٩، كتبت الديلي تلغراف: "من خلال الصور التي عرضها على الجمهور عن الأحداث التي جرت على الأرض العربيّة أُصبغت على لورنس أوصاف البطل والإنسان المميز، لقد وصفت بعض الدعاية التي مارسها توماس بالمبالغة وخلق الإثارة حول شخصية لورنس" وهو الأمر الذي انتقده لورنس نفسه لاحقاً.

وفي غضون أربعة أشهر، زار هذه العروض، في لندن، أكثر من مليون شخص، بما في ذلك أفراد من العائلة المالكة وقادة سياسيون كثيرون. وفي السنين التالية، شاهد هذه العروض، ما يقرب أربعة ملاين فرد.

until after the war, when Thomas's travelogue lecture series made him famous.

With the pictures Thomas had collected during his trip to the Middle East, he had the necessary material to meet the Western public's growing desire to see a positive aspect of the war, which caused huge human losses and material damage.

In early 1919, Thomas and Chase started editing the film footage and choosing images for several travelogues portraying the war. These multimedia presentations employed film, magic lantern slides and narration.

The performance opened in Century Theatre in New York on 2 March 1919, with the Palestine and Arabia travelogues featuring Edmund Allenby and T.E. Lawrence proving the most popular. After attending the lecture on Britain's role in gaining control of Jerusalem, British impresario Percy Burton asked Thomas to take these travelogues to London, and he agreed. The combined presentation "With Allenby in Palestine and with Lawrence in Arabia" opened at the Royal Opera House in Covent Garden on 14 August 1919. The performance was a hit, making Allenby and Lawrence superstars of their day.

On 2 October 1919, The Daily Telegraph wrote the following: "The pictures he presented to the audience about the events that took place on Arab soil gave Lawrence the epithets 'hero' and 'special person.' However, some of the propaganda by Thomas was described as exaggeration and creating suspense around the personality of Lawrence." Lawrence himself later criticized this.

Within four months, more than 1 million people attended this presentation in London, including members of the Royal Family and political leaders. In the following years, the travelogue attracted an audience of over 4 million people.

Thomas's collection is scientifically, historically, socially, and culturally significant, especially for the Arab region, which witnessed political, social, and cultural changes during that period. Scientifically, the collection is considered a contemporary source that can be trusted for conducting various studies because it contains written and audiovisual material covering

تعد مجموعة توماس ذات أهمية بالغة من النواحي العلمية والتاريخية والاجتماعية والثقافية، خصوصاً للمنطقة العربية التي كانت تشهد تحولات سياسيّة واجتماعيّة وثقافيّة خلال هذه الفترة. فمن الناحية العلميّة تعتبر المجموعة مصدراً معاصراً للأحداث يمكن الوثوق به لإجراء الدراسات المختلفة؛ لأنها تحتوي على مواد مكتوبة ومرئية ومسموعة تغطي جوانب متعددة من حياة الإنسان العربيّ، فالصور على سبيل المثال، رصدت الكثير من التقاليد الثقافيّة المتعلقة بالملبس والمأكل والمسكن والتي لم تعد موجودة في كثير من المجتمعات. وتتعدى ذلك لتقدم لنا معلومات عن تضاريس الأرض وجيولوجيا المنطقة، وتساعدنا في التعرف إلى التغيرات التي طرأت عليها ورصدها، والتعرف كذلك إلى أسباب تلك التغيرات.

أما من الناحية التاريخيّة، فالأهميّة كبيرة جداً؛ لأن مجموعة لويل توماس تزخر بالمواد التي تؤرّخ لفترة كان العرب فيها يفتقدون معظم أدوات التوثيق، خصوصاً توثيق الأحداث المهمة والكبيرة التي جرت أثناء الثورة العربية الكبرى، فالصور التي التقطها توماس أثناء تواجده في مناطق مختلفة من شرق الأردن، تزامنت مع أحداث الثورة، فأصبحت الصور توثيقاً لكثير من الأحداث ودليلاً قاطعاً على بعض تفاصيل التاريخ الشفويّ لتلك الحقبة، كما نقلت لنا تلك الصور ملامح وتفاصيل وجوه كثير من رجالات الثورة الذين بقيت أسماؤهم محفورة في ذاكرة أبناء الوطن العربي بشكل عام، وأبناء الأردن بشكل خاص. ويكفي أن نعلم بأنّ الصور المتحركة في مجموعة لويل توماس هي الصور الأهم التي وثّقت تحركات قوات الثورة العربيّة الكبرى في بعض المناطق، خصوصاً جنوب الأردن.

كما نجد أنّ المجموعة ترصد التباينات والاختلافات الثقافيّة والاجتماعيّة بين الناس، في البوادي والأرياف والمدن، في المنطقة العربية في الربع الأول من القرن العشرين؛ بسبب زيارة توماس لعدة بلدان، منها: مصر وفلسطين والأردن والحجاز وسوريا. كما إنّ المجموعة رصدت جانباً من الحياة الدينيّة في المنطقة من خلال الصور التي التقطت في مكة "المسجد الحرام" والمدينة المنورة "المسجد النبوي" والمسجد الأقصى في القدس.

ورغم أن لويل توماس ركّز بشكل كبير، في كتاباته وأعماله الأخرى، على شخصية الضابط البريطاني لورنس، إلا إنّ مجموعته قدمت لنا الكثير من المعلومات عن الأرض والإنسان

various aspects of Arab lifestyle. The pictures, for example, captured many cultural traditions related to clothing, food and dwellings, which no longer exist in many societies. They also offer information about the area's topography and geology and help us observe the changes that have occurred and the reasons for these changes.

Historically, the Lowell Thomas collection is of paramount importance because it abounds with material that provides a historical record of an era in which the Arabs lacked most documentation tools, particularly for recording the major events that unfolded during the Great Arab Revolt. The pictures taken by Thomas while he was present in different areas of East Jordan coincided with events of the Revolt and consequently documented many incidents, providing conclusive evidence of some details of the oral history of that epoch. These images also give us a chance to see the faces of many of the Revolt's men whose names continue to be engraved in the memory of Arabs in general and Jordanians in particular. In fact, the motion pictures in Thomas's collection are the most important that documented the movements of the Great Arab Revolt forces in some areas, especially southern Jordan.

We also observed that the collection captures cultural and social differences among people in Bedouin, rural, and urban areas in the Arab region in the first quarter of the 20th century. This is because Thomas visited several countries, including Egypt, Palestine, Jordan, the Hejaz, and Syria. In addition, the collection captures some aspects of religious life in the region through the pictures taken in Mecca (Grand Mosque), Medina (Prophet's Mosque), and Al-Aqsa Mosque in Jerusalem.

Although Thomas focused largely on the personality of the British officer, known as "Lawrence of Arabia," in his writings and other works, his collection offers extensive information about the region and its inhabitants, as well as the events linked to them. The Great Arab Revolt was one of the key events portrayed in the collection, with images of its personalities and of the sites of its military operations occupying a large space in it. The collection features many pictures of the

والأحداث التي ارتبطت بهما. وقد كانت الثورة العربيّة الكبرى على رأس تلك الأحداث، واحتلت أحداثها وشخصياتها وأماكن العمليات العسكريّة، حيزاً كبيراً في المجموعة من خلال الصور، فلا تخلو المجموعة من صورة لقادة الثورة العربيّة وعلى رأسهم الشريف الحسين بن علي والأمير فيصل والأمير عبد الله والأمير زيد، وعودة أبوتايه، وجعفر باشا العسكري، ومولود مخلص وغيرهم.

كما تضم المجموعة عدداً كبيراً من الصور التي تظهر قوات الثورة النظاميّة وغير النظاميّة، ومعسكرات تلك القوات في القويرة وأوهيدة والعقبة، كما تزامن تواجد لويل توماس في المنطقة عام ١٩١٨ مع أحداث عسكريّة مهمة؛ منها هجوم قوّات الثورة على الحامية التركيّة في معان.

أرشيف كلية ماريست

تقع كلية ماريست التي تأسست عام ١٩٢٩ في بكبسي، في موقع متوسط بين مدينة نيويورك ومدينة ألباني Albany عاصمة الولاية "نيويورك"، وتطل على نهر هدسون في قلب وادي هدسون التاريخي، وتعتبر واحدة من المعاهد الرائدة في الولايات المتحدة الأمريكيّة في مجالي الفنون والعلوم.

في عام ٢٠٠٦ تبرعت عائلة الصحافيّ الأمريكيّ لويل توماس بأرشيفه الخاص، ومنحته لكلية ماريست التي قامت بتخصيص مجموعة خاصة بأعمال لويل توماس. وتضم مجموعة لويل توماس مواد متنوعة جداً تتعلق بحياته الشخصية وبعائلته وبحياته العملية.

وتشتمل المجموعة أيضاً على مراسلات ووثائق إدارية ومالية ومواد مطبوعة وأخرى بخط اليد وصور وأفلام تصويريّة متحركة وتسجيلات صوتية.

وتم تقسيمها إلى خمس مجموعات ضمن أرشيف خاص بأعمال لويل توماس، على النحو التالي:

١- المواد المكتوبة: وتشمل مراسلات ومخطوطات ونصوص إخباريّة ومواد تتعلق بتعليم لويل توماس ومراسلات عائلية وإدارية.

ولعل أبرز مواد هذه المجموعة تلك المواد التي تتناول أسفاره خصوصاً في المنطقة العربيّة ومرافقته للورنس العرب أثناء

commanders of the Great Arab Revolt, starting with Sharif Hussein Bin Ali, Prince Faisal, Prince Abdullah, Prince Zaid, and including Odeh Abu Tayeh, Jafar Pasha Al Askari, Mowloud Bey Mukhles, and many others.

The collection also includes a large number of pictures of the Revolt's regular and irregular forces and their camps in Qweira, Awhida and Aqaba. Thomas's presence in the region in 1918 coincided with some important military events, including the attack mounted by the Revolt forces on the Turkish garrison in Maan.

Marist College Archive

Founded in 1929, Marist College is considered one of the leading institutes of the arts and sciences in the United States. It is situated in Poughkeepsie, halfway between New York City and Albany, capital of New York state. Its campus overlooks the Hudson River in the heart of the historical Hudson Valley.

In 2006, American journalist Lowell Thomas's family donated his private archive to the Marist College, which completed the processing and preservation of the collection in 2009. The Lowell Thomas Papers, now housed at the Marist College Archives & Special Collections, contain extensive material related to his personal life, family, and career.

The collection includes correspondence, administrative and financial documents, manuscripts, printed items, photographs, motion picture films, audio recordings and memorabilia.

The collection is categorized into five series:

1. Textual materials – These include correspondence, manuscripts, broadcast scripts, publicity materials and administrative papers, in addition to items related to Thomas's education and his family. The key items in this series pertain to his travels, especially in the Arab region, and his association with T.E. Lawrence during the Great Arab Revolt.
2. Graphic materials - This series includes glass plate negatives, lantern slides, photographic prints, film negatives, transparencies, slides, photo albums, postcards, stereographic cards, sketches and other items. These materials, most of which are related

to Thomas's professional projects, were digitized by the end of 2012. They comprise 40,000 digitized images.

3. Objects – This series contains portraits, photographic equipment, furniture, clothing, hats, and other items belonging to Thomas and his family.
4. Sound recordings - These include reel-to-reel audio tapes, phonograph records, audio cassettes and other types of sound recordings.
5. Moving images - These include videotapes and motion picture films from his travels as well as of interviews and lectures. Digitization of these recordings is underway.

Importance of Thomas's Archive for Jordan

Modern Jordan is the heir to the legacy of the Great Arab Revolt. The state builds a part of its political and historical legitimacy around the legacy of this Revolt. The Jordanian state has preserved the continuity of the Hashemite leadership for over a century, based on the political legacy of the Arab Revolt. It is one of the most stable Arab countries and the Middle Eastern Arab state that has pursued democratic transformation to the greatest degree.

As Jordan marks the first centennial of the Revolt, it is important to develop awareness of media content that reflects positively on strengthening the values of national allegiance and enhancing pride in historical roots. Many of the elements of Lowell Thomas's archive provide a fresh opportunity for acquainting Jordanians with a part of their historical and political memory.

In his numerous reports, images and books, including "With Lawrence in Arabia," Lowell Thomas described the adventures he witnessed with Lawrence in northern Arabia and Jordan.

The stereotype of Lowell Thomas during World War I is that he was the promoter of Lawrence's personality and the creator of his legend. However, it is important to note that his efforts went beyond this as he documented many aspects of Arab forces' struggle and their sacrifices for independence. In addition to recording military operations, Thomas also documented Arab

الثورة العربيّة الكبرى.

٢- المواد التصويريّة: وتشمل الصور المطبوعة وأفلام صور "نيجاتيف" وشرائح وشفافيات والبومات صور وبطاقات بريديّة ورسومات ومواد أخرى.

مواد هذه المجموعة ترتبط بشكل أساسيّ بمشاريعه المهنيّة، تمّ تحويل مواد هذه المجموعة إلى مواد رقمية Digital مع نهاية ٢٠١٢ وبلغ مجموعها أربعين ألف مادة رقمية مصورة.

٣- مواد خاصة: وتشمل أدوات وأشياء استخدمها توماس، كمعدات التصوير وأثاث وملابس وقبعات ومواد أخرى تعود له ولعائلته.

٤- التسجيلات الصوتيّة: وتشمل جميع المواد الصوتيّة التي تمّ تسجيلها من قبل توماس، كتسجيلات الفونوغراف والأشرطة الصوتيّة وغيرها من التسجيلات.

٥- التسجيلات المرئيّة: وتشمل أشرطة الفيديو وأفلام الصور المتحركة ومنها صور متحركة من أسفار توماس وأفلام المقابلات التي أجراها والمحاضرات التي ألقاها، يتم حالياً تحويل هذه المواد إلى مواد رقميّة.

أهمية أرشيف توماس أردنياً

يعدّ الأردن المعاصر، الوريث لتراث الثورة العربيّة الكبرى. حيث إن الدولة تبني جانباً من شرعيتها السياسيّة والتاريخيّة على إرث هذه الثورة، فالدولة الأردنيّة التي حافظت على استمرارية القيادة الهاشميّة على مدى ما يقارب القرن بالاستناد إلى الإرث السياسيّ للثورة العربية، تعد اليوم من أكثر الدول العربيّة استقراراً ومن أكثر دول المنطقة سيراً في مسار التحوّل الديمقراطيّ.

وفي إطار احتفال الأردن بالمئويّة الأولى للثورة، تبرز أهمية تنمية حضور المحتوى الإعلاميّ الذي ينعكس بشكل إيجابيّ في تعزيز قيم الانتماء الوطني وتعزيز الشعور بالجذور التاريخيّة، حيث توفر الكثير من عناصر أرشيف لويل توماس فرصة جديدة لاطلاع المواطنين الأردنيين على جزء من ذاكرتهم التاريخيّة والسياسيّة.

لا يتوقف وصف لويل توماس في تقاريره وصوره وكتبه المتعددة، ومنها: «رحلات في جزيرة العرب مع لورنس»، عند المغامرات التي شهدها مع لورنس في شمال الجزيرة وفي الأردن، بل ساهم

في توثيق الأرض والإنسان.

إنّ الصورة النمطية المعروفة عن لويل توماس في أحداث الحرب العالميّة الأولى، أنه المروّج لشخصية لورانس وصانع أسطورته، ولكن من المهم القول: إنّ جهوده لم تتوقف عند هذا، بل وثّق جوانب عديدة من نضال القوات العربيّة وتضحياتها من أجل الاستقلال، كما أنّه لا يتوقف عند العمليات العسكريّة فقط بل وثّق ثقافة العرب وعاداتهم وتقاليدهم، وقدّم صورة نبيلة عن الإنسان الأردني، وتحديداً أبناء القبائل الأردنيّة، حيث يشرح عن كرم عودة أبوتايه، ووصفه بـ «روبن هود العرب». كذلك وثق المواقع الأثريّة في رحلته إلى البترا التي وفرت مجموعة مهمة من الصور عن هذا الموقع التراثي المهم. كما وثّقت الصور، اللباس العربي في شرق الأردن والحياة في الصحراء الأردنيّة.

لويل توماس (١٨٩٢- ١٩٨١)

لويل جاكسون توماس، كاتب ورحالة وصحافي ومذيع ومراسل حرب ومستكشف وصانع أفلام أمريكي من مواليد وودينغتون في ولاية أوهايو في السادس من نيسان ١٨٩٢.

بدأت رغبة توماس بالسفر في عام ١٩١٤ عندما قام برحلة إلى ألاسكا. حيث عاد في صيف عام ١٩١٥ وصيف عام ١٩١٦ ومعه صوراً متحركة وكاميرات تصوير وأنتج عرض متعدد الوسائط عن الرحلات. في أوائل عام ١٩١٧ تلقى توماس دعوة لإلقاء محاضرة لأعضاء الكونغرس ومسؤولين آخرين في العاصمة واشنطن، وقد أعجب بالعرض وزير الداخلية، فرانكلين ك. لين، وطلب من توماس رئاسة حملة «انظر أمريكا أولاً» التي كانت تسعى إلى تعزيز السياحة الداخلية خلال الحرب العالمية الأولى. إلا أنه تم إلغاء الحملة عندما أعلنت الولايات المتحدة الحرب على ألمانيا في أبريل ١٩١٧ وقال حينها لين أنه من الأفضل تنظيم أوراق الاعتماد لتوماس ليسافر إلى جبهات الحرب الأوروبية وإعداد عروض الوسائط المتعددة لتحفيز الشعب الأمريكيّ على دعم مشاركة بلادهم في الحرب. قام توماس بجمع الأموال من القطاع الخاص ووقع اتفاقيات مع عدة صحف ليكون المراسل الحربي الرسمي لها.

غادرت السفينة التي ركبها توماس إلى فرنسا في العام ١٩١٧، وكان برفقته هاري تشايز وهو مصور فوتوغرافي ومصور أفلام. في البداية، ذهب توماس يرافقه مصوره هاري تشايز إلى الجبهة الغربيّة في أوروبا ثمّ إلى ايطاليا، وهناك سمع عن الحملة العسكريّة التي كان يشنّها الجنرال البريطاني اللنبي

culture, traditions, and customs. He presented a noble image of Jordanians, specifically tribesmen, and spoke about the generosity of Odeh Abu Tayeh, describing him as “Robin Hood of the Arabs.” Furthermore, his pictures of archaeological sites in Petra provide an important collection of images of this World Heritage Site. The photographs also documented Arab attire in East Jordan and life in the Jordanian desert.

Lowell Thomas (1892-1981)

Lowell Jackson Thomas was born in Woodington, Ohio, on 6 April 1892. He is an American author, traveler, journalist, broadcaster, war correspondent, explorer and filmmaker.

Thomas’s passion for travel began in 1914 with a trip to Alaska. He went back in the summers of 1915 and 1916 armed with motion picture and still cameras and produced a multimedia travelogue. In early 1917, he was invited to deliver a lecture to Members of Congress and other officials in Washington, D.C., which impressed Franklin K. Lane, the Secretary of the Interior, who asked Thomas to head the “See America First” campaign that sought to promote domestic tourism during World War I. However, the campaign was canceled when the U.S. declared war on Germany in April 1917 and Lane said he would instead organize credentials for Thomas to travel to the European war fronts so he could prepare multimedia presentations to rally American public support for the war effort. Thomas raised funds from the private sector for the undertaking and signed agreements with several newspapers to be their official war correspondent.

He set sail for France in August 1917, accompanied by Harry Chase, a photographer and motion picture cameraman. They first went to the Western Front and then to Italy, where Thomas heard of the military campaign General Allenby had launched against the Ottomans in Palestine. After receiving permission from the British Foreign Office as an accredited war correspondent, Thomas and Chase left Italy with their equipment and traveled to Palestine in 1918. It was in Jerusalem that Thomas first met T.E. Lawrence at the office of the military governor on 28 February 1918.

He briefly accompanied the British officer in the Hejaz

على العثمانيين في فلسطين.

سافر لويل توماس إلى فلسطين عام ١٩١٨ بعد أن حصل على إذن من الخارجية البريطانيّة مراسلاً معتمداً للحرب، في فلسطين التقى توماس بالضابط البريطانيّ «لورنس العرب» في مكتب الحاكم العسكريّ للقدس في ٢٨ شباط ١٩١٨. ورافقه عدة أسابيع في الحجاز وشرق الأردن أثناء العمليات العسكريّة لقوات الثورة العربيّة الكبرى.

خلال هذه الفترة التقط توماس ومصوره تشايز، عشرات الصور، والتقى بقادة الثورة العربيّة وعلى رأسهم الأمير فيصل بن الحسين بن علي.

وقد ركز توماس كثيراً في محاضراته وعروضه التي انتقلت إلى لندن لاحقاً، على شخصية لورنس الذي لم يكن معروفاً قبل قدوم توماس إلى المنطقة؛ ولذلك يعتبر لويل توماس السبب الرئيسي في شهرة لورنس.

عمل توماس في الثلاثينيات والأربعينيات والخمسينيات من القرن العشرين، في تقديم برامج إذاعية وتلفزيونية، كما ألف عدداً من الكتب أبرزها كتاب With Lawrence in Arabia.

توفي لويل توماس في ٢٩ آب ١٩٨١ ودفن في بولينغ في نيويورك بعد حياة حافلة بالعمل الصحافي تجاوزت الستين عاماً.

and East Jordan, and witnessed military operations conducted by the Great Arab Revolt forces. During this period, Thomas and Chase took dozens of pictures and met with commanders of the Great Arab Revolt, led by Prince Faisal Bin Al-Hussein.

Thomas returned to the United States in early 1919 and began to present his experiences in the Levant through a series of multimedia travelogue lectures in New York. In his presentations, which later moved to London, he focused a great deal on the personality of Lawrence, who was not well known at the time. This is why Lowell Thomas is considered the main reason for Lawrence’s fame.

In the 1930s, 1940s, and 1950s, Thomas presented radio and television shows and authored several books, key of which is “With Lawrence in Arabia.”

After an eventful and multifaceted career that exceeded 60 years, Lowell Thomas died on 29 August 1981 and was buried in Pawling, New York.

مجموعة قادة الثورة و شخصياتها

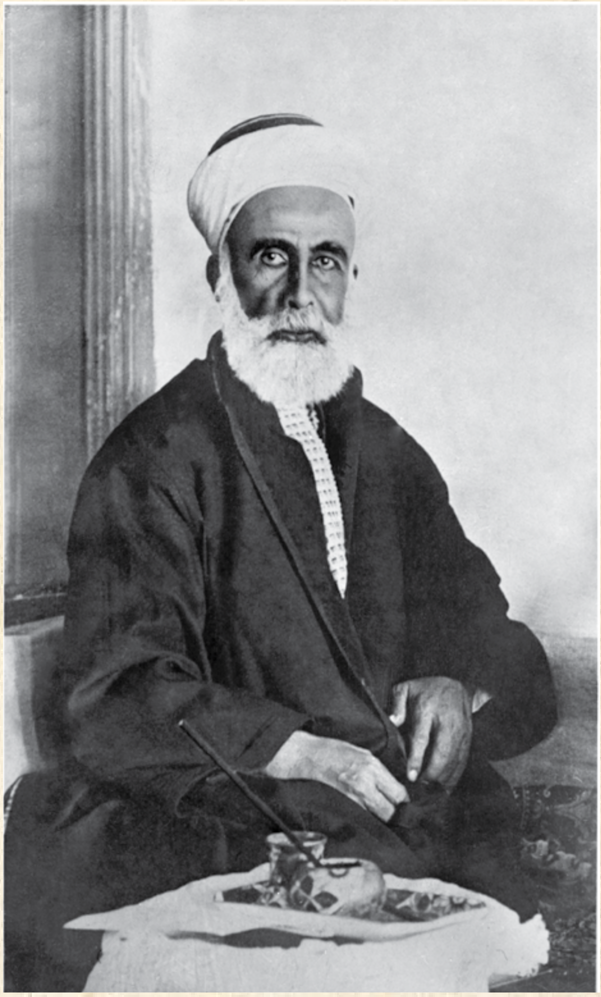
GREAT ARAB REVOLT COMMANDERS AND LEADING FIGURES

تضم هذه المجموعة عدداً من الصور المختارة من أرشيف لويل توماس؛ تمثل قادة الثورة العربية الكبرى وشخصياتها البارزة على المستويين السياسي والعسكري. وتضم صور قائد الثورة العربية الشريف الحسين بن علي، وصور للأمير فيصل بن الحسين، وصور الأمير عبد الله بن الحسين، وصور الضابط البريطاني توماس إدوارد لورنس المعروف بـ «لورنس العرب». وصور لبعض قادة الثورة العسكريين أمثال جعفر باشا العسكري، وصور بعض أبطال الثورة من أبناء البادية الأردنية والسورية أمثال الشيخ عودة أبو تايه الحويطات والشيخ طلال الحريدين.

ولأن صور هذه المجموعة لشخصيات سياسية وعسكرية وقبلية؛ فقد ظهروا بملابس تعكس الحالة السياسية والاجتماعية والعسكرية التي كانوا عليها.

This group features selected photos from the Lowell Thomas Papers. It comprises images of prominent figures of the Great Arab Revolt at both the political and military levels, including its leader, Sharif Hussein Bin Ali, Prince Faisal Bin Al-Hussein and Prince Abdullah Bin Al-Hussein, and British officer Thomas Edward Lawrence known as "Lawrence of Arabia." In addition, the collection contains photos of some of the Revolt's military leaders such as Jafar Pasha Al Askari, and its heroes from the Jordanian and Syrian badia like Sheikh Odeh Abu Tayeh Al-Hweitat and Sheikh Talal Al-Hreidhin.

As the persons appearing in these photos are political, military and tribal figures, their attire reflects their rank and status.



الشريف الحسين بن علي ملك الحجاز.

Sharif Hussein Bin Ali, King of Hejaz.



الشريف الحسين بن علي قائد الثورة العربيّة الكبرى شريف مكة وملك الحجاز.

Sharif Hussein Bin Ali, leader of the Great Arab Revolt, Sharif of Mecca and King of Hejaz.



الأمير فيصل بن الحسين بغطاء الرأس العربيّ الحجازيّ التقليديّ.

Prince Faisal Bin Al-Hussein in a traditional Hejazi head cover.



الملك عبدالله الأول بن الحسين، ملك الأردن (فبراير ١٨٨٢ – ٢٠ يوليو ١٩٥١).

King Abdullah I bin Al-Hussein, King of Jordan (February 1882 – 20 July 1951).



الأمير فيصل بن الحسين بإطلالة مهيبة مرتدياً الزيّ العربيّ الحجازي التقليديّ. مكان الصورة غير مذكور على الأغلب التقطت في مقر أو نزل خاص بالأمير.

Prince Faisal Bin Al-Hussein in traditional Arabian attire. The location of the photo is unknown, but is likely in front of a private house or the headquarters of the Prince.



رسم بالألوان المائيّة للأمير فيصل بن الحسين مرتدياً الزيّ العربيّ الحجازيّ التقليدي. اللوحة بريشة جون أغسطس.

A watercolor sketch of Prince Faisal Bin Al-Hussein in traditional Hejazi attire, painted by John Augustus.



صورة ملونة للقائد القبلي الشيخ عودة أبو تايه زعيم قبيلة الحويطات وأحد قادة الثورة العربيّة الكبرى باللباس البدويّ التقليديّ المعروف في جنوب الأردن آنذاك.

Tribal leader; Odeh Abu Tayeh, Sheikh of the Hweitat tribe and one of the leaders of the Great Arab Revolt, dressed in a traditional Bedouin costume worn in Southern Jordan at the time.



الأمير فيصل بن الحسين، على فرسه مع قواته في الميدان أثناء العمليات القتاليّة. أحد الجنود يظهر رافعاً راية الثورة والصورة التقطت أثناء مسير عسكريّ في منطقة جبليّة مرتفعة جنوبَ الأردن على الأرجح.

Prince Faisal Bin Al-Hussein on horseback with his troops. One of the soldiers is carrying a flag. The photo was taken during a military march in a hilly area of Southern Jordan.



الأمير فيصل بن الحسين، بغطاء الرأس العربيّ الحجازيّ التقليديّ.

Prince Faisal Bin Al-Hussein sporting a traditional Hejazi head cover.



الجنرال جعفر باشا العسكري هو أحد القادة الميدانيين لقوات الثورة العربيّة الكبرى. ولد الجنرال في بغداد عام ١٨٨٥ وخدم في الجيش التركيّ في عدة مناطق قبل الانضمام إلى قوات الثورة العربيّة الكبرى عام ١٩١٧، كما خدم مع الأمير فيصل كقائد للقوات النظاميّة وشارك في عدة معارك في الحجاز والأردن.

General Jafar Pasha Al Askari, one of the field commanders of the Great Arab Revolt forces. Born in Baghdad in 1885, he served in the Ottoman army in several countries before volunteering to serve in the Arab Revolt in 1917. Jafar Pasha joined Prince Faisal's army and was appointed Commander of the Regular Forces. He took part in several attacks and battles in the Hejaz and Jordan.



الشيخ عودة أبو تايه زعيم قبيلة الحويطات من جنوب الأردن، أحد أبرز شخصيات الثورة العربيّة الكبرى، محاطاً باثنين من أقاربه أو ربما إخوته. الشخص الجالس من أتباع أو خدم الشيخ عودة. مكان التقاط الصورة غير مذكور لكن من المحتمل أن يكون العقبة.

Odeh Abu Tayeh (middle), Sheikh of the Hweitat tribe from Southern Jordan and a leading figure of the Arab Revolt, with two of his relatives, perhaps his brothers. A member of his tribe is seated in front. The location of the photo is uncertain, but is likely Aqaba.

الضابط البريطاني توماس إدوارد لورنس جالساً على كرسي أمام خيمة مرتدياً الزيّ العربيّ ومحاطاً بعدد من الضباط البريطانيين.

Dressed in Arabian garments, British officer T.E. Lawrence seated on a chair in front of a tent, surrounded by a number of British officers.





الأمير فيصل بن الحسين في باريس مرتدياً الزيّ العربيّ الحجازيّ التقليديّ، وبرفقته الضابط البريطانيّ لورنس وضباط آخرين أحدهما الضابط الفرنسيّ روزاريو بيساني (خلف الأمير مباشرة في منتصف الصورة).

Prince Faisal Bin Al-Hussein in Paris in traditional Hejazi attire, with T.E. Lawrence and other officers, including French Captain Rosario Pisani, standing directly behind him.



المقدم مكول مكوين بزي عربي. مكان الصورة غير معروف قد تكون على متن سفينة.

Lieutenant McCall McCowen in Arab attire. The location of the photo is unknown, but is likely on a ship.



الضابط البريطاني لورنس مرتدياً الزيّ العربيّ يتبادل الحديث مع اثنين من القوميين العرب. مكان الصورة غير محدد.

Dressed in Arab attire, British officer T.E. Lawrence chats with two Arab nationalists. The location of the photo is unknown.



الصحافي الأمريكيّ لويل توماس والضابط البريطانيّ لورنس أمام خيمة في جنوب الأردن. توماس بالزيّ العسكريّ البريطانيّ وغطاء الرأس العربيّ ولورنس بالزيّ العربيّ الكامل.

American journalist Lowell Thomas and T.E. Lawrence standing in front of a tent in Southern Jordan. Thomas is dressed in a British military uniform with an Arabian head cover, while Lawrence is in full Arab attire.



الضابط البريطاني لورنس برداء عربي أبيض كامل مع الخنجر على خصره.

British officer T.E. Lawrence dressed in a white Arabian robe with a dagger strapped around his waist.



الجنرال البريطاني إيدموند اللنبي بالزي العسكري برفقة الأمير فيصل بن الحسين بالزي العربي الحجازي. مكان الصورة غير محدد.

Prince Faisal Bin Al-Hussein, dressed in Hejazi clothing, with British General Edmund Allenby. The location of the photo is unknown.



الأمير فيصل بن الحسين يهمّ في دخول خيمة كبيرة وبرفقته الضابط الفرنسيّ روزاريو بيساني وشخصيّة عربيّة أخرى رفيعة المستوى، ربما لعقد اجتماع عسكريّ. الصورة التقطت في القويرة أو العقبة.

Prince Faisal Bin Al-Hussein approaches a tent accompanied by French Captain Rosario Pisani and an Arab dignitary, perhaps to hold a meeting. The photo was taken in either Qweira or Aqaba.

مجموعة قوات الثورة والعمليات العسكرية

GREAT ARAB REVOLT MILITARY FORCES AND OPERATIONS

This group displays photos selected from the Lowell Thomas Papers that depict the Great Arab Revolt's regular and irregular military forces in various locations, on the move and in encampments. They showcase the camps, equipment, supplies and munitions of these forces.

Some of the images are of meetings Revolt leaders held with army personnel and fighters, while others show military operations in various areas.

تضم هذه المجموعة عدداً من الصور المختارة من أرشيف لويل توماس. تمثل صور قوات الثورة العربية الكبرى، النظامية وغير النظامية، في أماكن مختلفة، في حالة حركة وفي حالة ثبات. وتظهر الصور أيضاً معسكرات ومخيمات قوات الثورة وعدتها وعتادتها.

كما تظهر بعض لقاءات واجتماعات قيادات الثورة بالجيوش والمقاتلين، وبعض العمليات العسكرية في بعض المناطق.



قوات الثورة العربية الكبرى في حالة هجوم. يظهر في الصورة أيضاً رجل يركب جملاً ويحمل بيده راية كبيرة قد تكون راية الثورة العربيّة الكبرى. معلومات الصورة لا تذكر شيئاً عن مكان التقاطها.

Great Arab Revolt forces pictured during an attack, as it appears from the photo. A man is seen riding a camel and holding a large flag, which could be the banner of the Arab Revolt. There is no information about the location.



جمع غفير من قوات الثورة العربيّة الكبرى بقيادة الأمير فيصل بن الحسين وشخصيات أخرى قد يكون من بينها عودة أبوتايه. الأمير فيصل على فرسه ويسير أمامه مباشرةً شخص راجل وأمامه ثلاثة أشخاص بثياب بيضاء يسيرون على أقدامهم. مكان الصورة غير مذكور لكنه مكان صحراويّ.

A large contingent of Revolt forces led by Prince Faisal Bin Al-Hussein and others, including Odeh Abu Tayeh. Prince Faisal is on horseback. Directly in front of him are three people in white robes. The desert location is not specified.



فرقة فرسان عربية من قوات الثورة العربيّة الكبرى بقيادة مولود مخلص وهو عراقي من مواليد الموصل عام ١٨٨٥. عمل ضابطاً في الجيش العثماني، وتم سجنه من قبل القوات البريطانية خلال معركة. في عام ١٩١٦ تطوّع للقتال مع قوات الثورة العربيّة وخدم مع الأمير فيصل في جيش الشمال وأصيب أكثر من مرة في القتال، أبلغها كان في معركة معان في نيسان ١٩١٨.

Arab cavalry, part of the Arab Revolt forces, under the command of Mowloud Mukhles. An Iraqi born in Mosul in 1885, he served as an officer in the Ottoman Army until he was taken prisoner after a battle with British forces. In 1916, he volunteered to fight with the Arab Revolt forces and served in the Northern Army with Prince Faisal. Mukhles was wounded in battle more than once, sustaining severe injuries during the attack on Maan in April 1918.



مجموعة كبيرة من قوات الثورة العربية الكبرى غير النظامية من الفرسان المسلحين بالبنادق على ظهور الأحصنة في مكان غير مذكور في معلومات الصورة، لكن تضاريس الصورة تشير إلى جنوب الأردن أو شمال غرب السعودية.

A large contingent of the Great Arab Revolt's irregular forces armed with rifles on horseback at a location not mentioned in the original caption of the photo. However, the terrain points to Southern Jordan or north-west Saudi Arabia.



صورة ملونة ومعكوسة الاتجاه للأمير فيصل بن الحسين بالزي التقليدي في مركبة عسكريّة بريطانيّة مع مجموعة من كبار الشخصيات. الشخص الواقف بجانب السيارة إلى أقصى اليمين هو الصحافي الأمريكي لويل توماس. مكان الصورة غير مذكور لكنه قد يكون وادي اليتم بالقرب من العقبة.

A colored and horizontally flipped photo of Prince Faisal Bin Al-Hussein in traditional attire with a group of dignitaries in a British army vehicle. American journalist Lowell Thomas is standing next to the car. The location of the photo is not mentioned, but it could be Wadi Al Yutum near Aqaba.



الشيخ طلال الحريدين من طفس في سوريا أحد فرسان الثورة العربيّة حاملاً بندقيته على صهوة جواده. الصورة قد تكون التقطت في مكان ما في جنوب الأردن.

Sheikh Talal Al-Hreidhin from Tafas in Syria, who took part in the Revolt, is pictured on horseback carrying a rifle. The photo was most likely taken somewhere in Southern Jordan.



معلومات الصورة الأصلية تقول "لورنس ومرافقيه" ولا توجد معلومات إضافية لكن الإبل المجهزة بهذا الشكل تسمى "الهجن" وتمتاز بجاهزيتها وقدرتها العالية على التحمل. استخدمها لورنس كثيراً في التحرك السريع أثناء القيام بالعمليات العسكرية. الصورة التقطت في أحد معسكرات قوات الثورة العربية الكبرى في جنوب الأردن كما يبدو من تضاريس المنطقة.

This photo was titled "Lawrence and his companions" with no further information. Camels geared up in this manner are called «Hijn», and are characterized by their readiness, high endurance and ability. Lawrence used them often while conducting military operations. The photo was taken at a Revolt forces' camp in Southern Jordan, judging from the topography of the region.

لورنس العرب يركب على جمل ويقف بجانبه على الأرض رجل بدوي بعد أن أناخ جمله. مكان الصورة غير مذكور.

Lawrence of Arabia astride a camel, while a Bedouin stands on the ground next to him beside his kneeling camel, in an unspecified location.





مجموعة من قوات الثورة العربيّة الكبرى النظاميّة بالزي العسكري الكامل في مخيم مؤقت في منطقة جبليّة، كما يظهر في الصورة. يظهر في خلفية الصورة بعض الدواب (خيول وإبل) ترعى على أحد السفوح.

A group of the Arab Revolt's regular officers in full military uniform at a temporary camp in a hilly area. Horses and camels can be seen grazing in the background.



الصحافي الأمريكي لويل توماس بالزي العسكري يمتطي حصان الأمير فيصل بن الحسين أثناء الحملة العسكرية على معان ١٩١٨. مكان الصورة غير مذكور لكن المعلومات من صور أخرى تشير إلى أن المكان هو أوهيدة غربي معان.

Lowell Thomas in military uniform on Prince Faisal's horse during the attack on Maan in 1918. Information derived from other photos indicate that the location is Awhida, west of Maan.



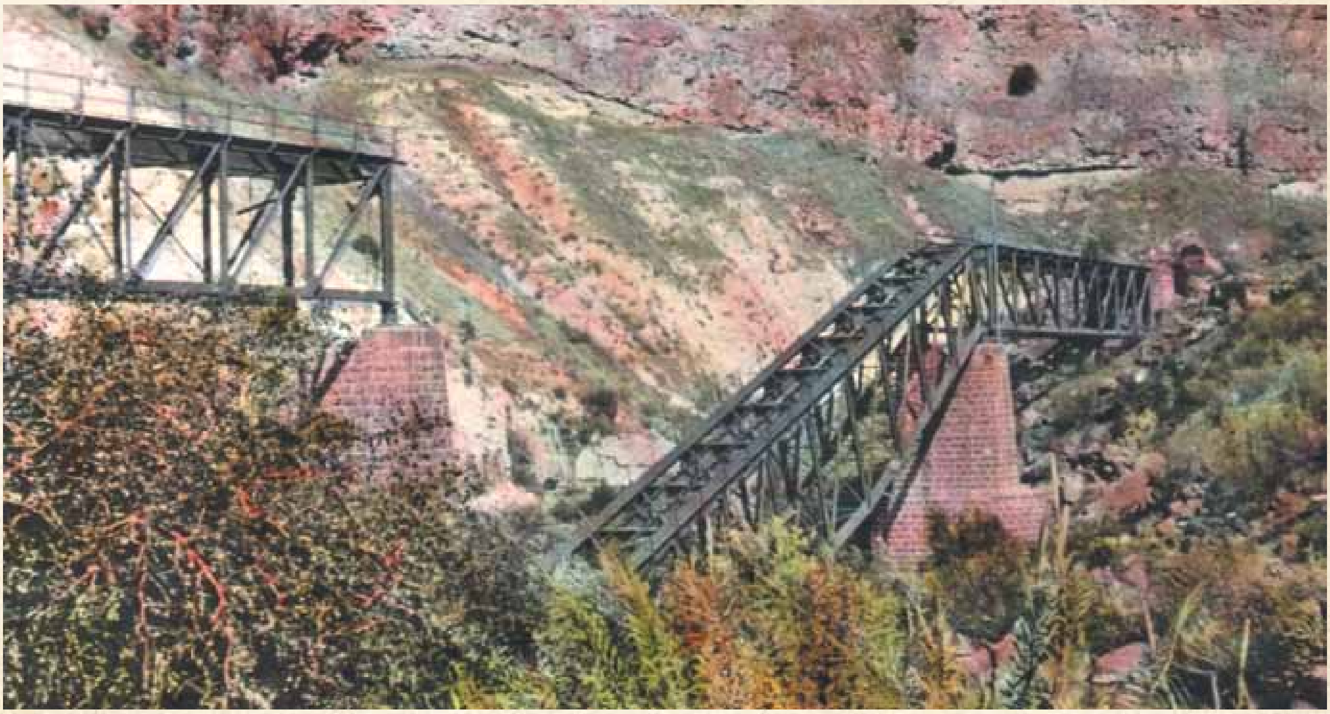
الأمير فيصل بن الحسين والضابط البريطاني لورنس يعقدان اجتماعاً صباحيّاً في القويرة جنوبي الأردن.

Prince Faisal and T.E. Lawrence hold a morning meeting in front of tents in Qweira in Southern Jordan.



صورة بانورامية تُظهر مخيماً من مخيمات البدو في العقبة. المخيم على الأرجح هو أحد مخيمات قوات الثورة العربية الكبرى غير النظامية.

A Bedouin encampment in Aqaba, most likely belonging to the Revolt's irregular forces.



جسر معدني من جسور سكة حديد الحجاز تمّ تدميره فوق نهر اليرموك من خلال تفجيره بالديناميت.

A steel bridge of the Hejaz Railway over the Yarmouk River that was destroyed by dynamite.



الأمير فيصل بن الحسين يراقب هجوم قوات الثورة العربية الكبرى في معان من خلال منظار من مكان قريب من معان يعرف باسم أوهيدة حيث كان معسكر قوات الثورة.

Prince Faisal watches the Battle of Maan through field glasses with Lowell Thomas standing directly behind him. The photo was taken in Awhida near Maan, where the Revolt forces had a camp.



فرقة فرسان عربية من قوات الثورة العربيّة الكبرى بقيادة مولود مخلص وهو عراقي من مواليد الموصل عام ١٨٨٥. عمل ضابطاً في الجيش العثماني، وتم سجنه من قبل القوات البريطانية خلال معركة. في عام ١٩١٦ تطوّع للقتال مع قوات الثورة العربيّة وخدم مع الأمير فيصل في جيش الشمال وأصيب أكثر من مرة في القتال، أبلغها كان في معركة معان في نيسان ١٩١٨.

Arab cavalry, part of the Arab Revolt forces under the command of Mowloud Mukhles. An Iraqi born in Mosul in 1885, Mukhles served as an officer in the Ottoman Army until he was taken prisoner after a battle with British forces. In 1916, he volunteered to fight with the Arab Revolt forces and served in the Northern Army with Prince Faisal. Mukhles was wounded in battle more than once, sustaining severe injuries during the attack on Maan in April 1918.



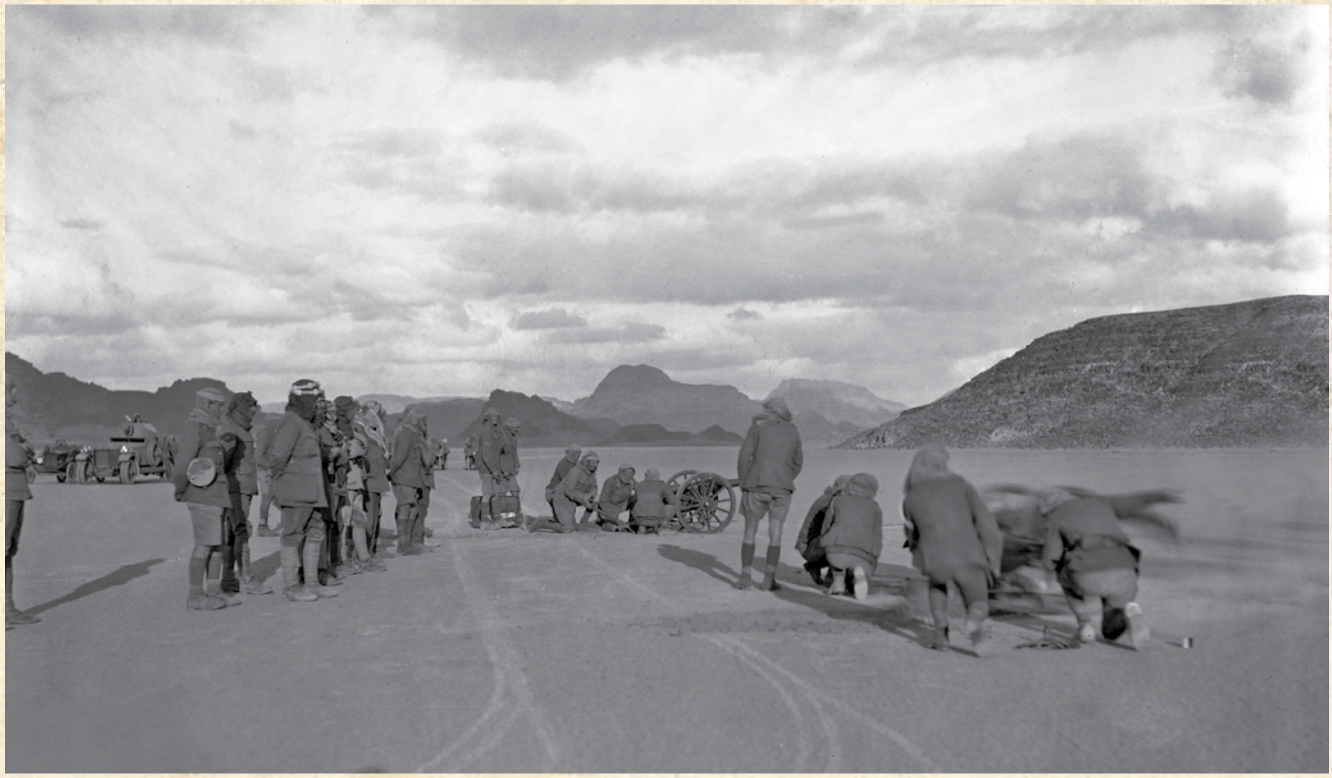
معلومات الصورة الأصلية تقول: مجموعة من الدروز من منطقة حوران في سوريا. [لكن لا يمكن التحقق من ذلك نظراً للتشابه الكبير في ملابس المجموعة]، هناك بعض الأشخاص لديهم الشارب السوري المبروم. مكان الصورة غير مذكور، لكن قد يكون أحد معسكرات قوات الثورة.

A group of Druze from Hauran in Syria, as indicated in the original caption of the photo. [This information cannot be verified, due to the great similarities in the clothes the group members are wearing]. It is noted that some of the men have a Syrian style moustache. The location of the photo is not mentioned, but it could be at one of the camps of the Revolt forces.



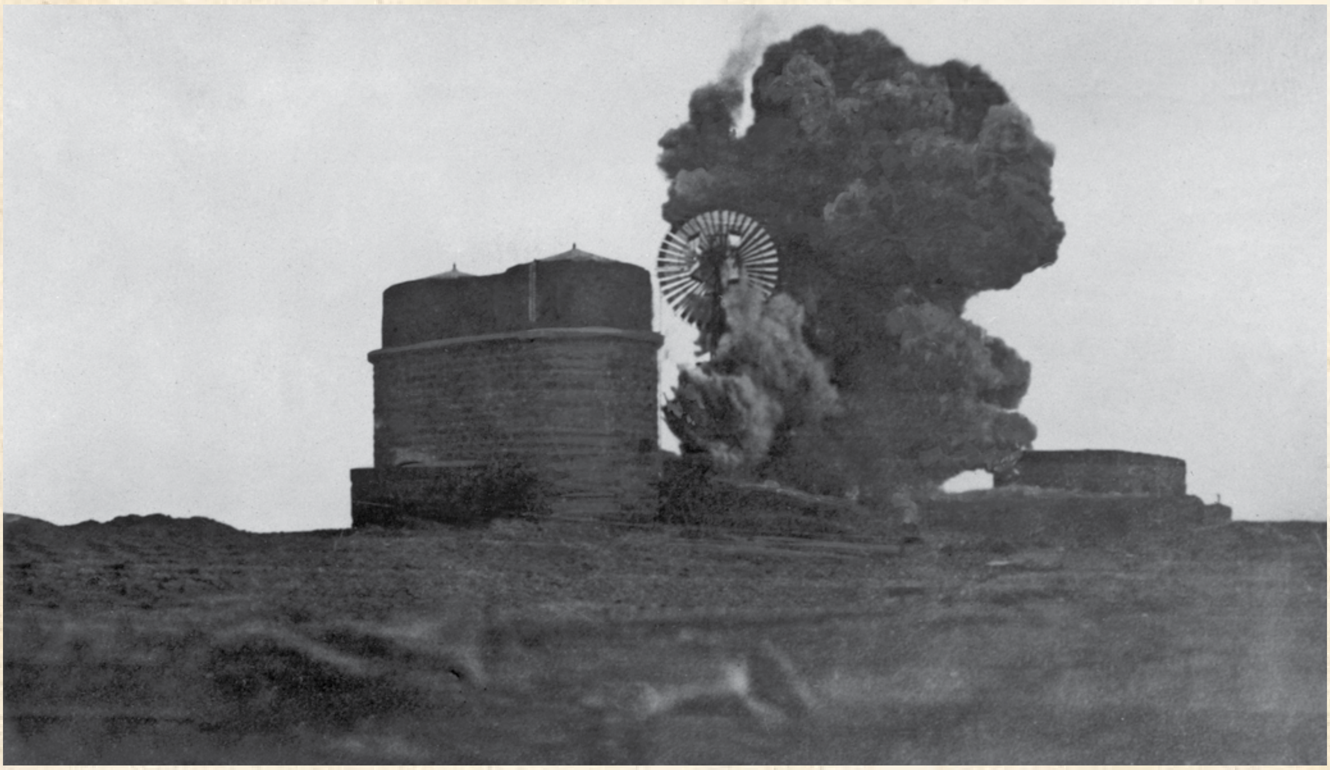
الجنرال نوري باشا وهيئة أركانه يرحبون بالصحافي الأمريكي لويل توماس في مكان غير مذكور في معلومات الصورة.

General Nuri Pasha and his staff welcome American journalist Lowell Thomas at a location not mentioned in the original caption of the photo.



عملية تجهيز أو تدريب لمدفعية قوات الثورة العربيّة الكبرى تحت إشراف ضباط بريطانيين كما يبدو من الزي العسكري البريطاني والسيارات العسكرية الظاهرة في الصورة. مكان التدريب أو التجهيز هو منطقة وادي رم أو الديسه على الأرجح كما يبدو من التلال المحيطة بالموقع.

Arab Revolt artillery forces train under the supervision of British officers as indicated by the military uniforms and vehicles featured in the photo. The training field is probably located in Wadi Rum or the Disi area judging from the hills surrounding the site.



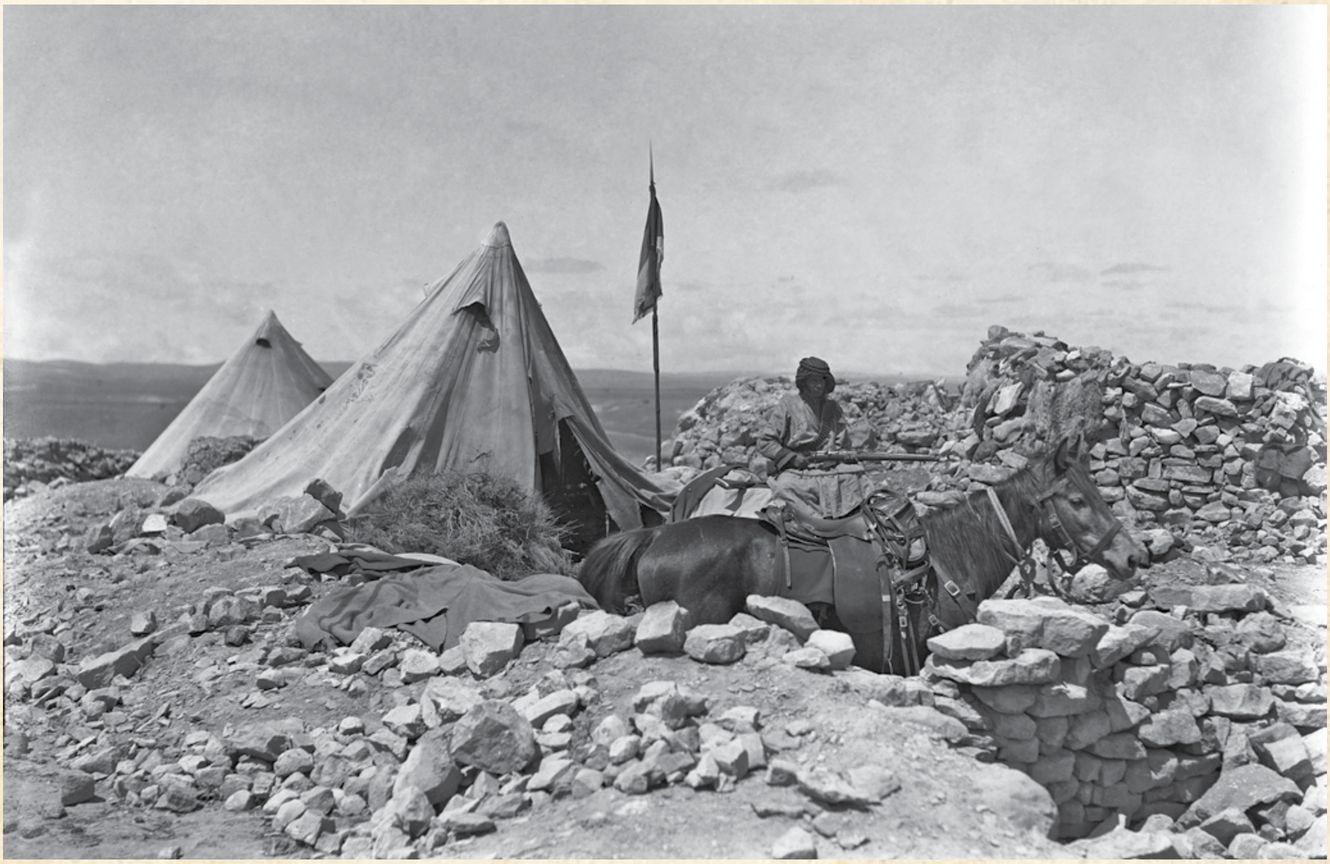
تفجير المدورة. قامت وحدة خاصة بتفجير خزان الماء القريب من محطة القطار في المدورة لحرمان الأتراك من استخدامه في حال نجحوا في شن هجوم معاكس.

The Mudawara explosion. A special unit managed to blow up the water tank at Mudawara to prevent the Turks from using it in case they launched a counterattack.



خمسة فرسان من البدو. يظهر في الصورة خيام وعدد من الأحصنة. كلّ ما في الصورة يشير إلى أن هذا المكان هو مخيم لقوات الثورة العربيّة الكبرى.

Five Bedouin horsemen. Tents and horses can be seen in the background, indicating that this was a Revolt forces' camp.



بدويّ حامل بندقيته في خنادق تركية. الخيام والراية والموقع المحصن كلّها تشير إلى أن المكان استخدمته قوات الثورة العربيّة الكبرى أثناء العمليات العسكريّة. الموقع على الأرجح جنوب الأردن.

A Bedouin carrying a rifle sits near old Turkish trenches. The tents, flag and location indicate that the site was most likely in Southern Jordan and being used by the Arab Revolt forces.



عربات مدرعة وشاحنات نقل أمام أحد مخيمات قوات الثورة العربيّة الكبرى في القويرة جنوبي الأردن. القويرة كانت نقطة انطلاق لمهاجمة سكة حديد الحجاز بين المدورة ومعان.

Armored cars and trucks lined up in front of white tents at Qweira, one of the Arab Revolt camps in Southern Jordan. Qweira was used as a base camp for launching attacks on the railway between Mudawara and Maan.



قناصة من البدو في وضعيّة رماية على قمة أحد التلال المحصنة، وهم على ما يبدو من المتطوعين في قوات الثورة العربيّة الكبرى لقتال القوات التركية.

Bedouin snipers shoot at the enemy from a fortified hill. The snipers appear to be volunteers participating in the fight against the Turks.



مجموعة من الفرسان البدو المشاركين في الثورة العربيّة الكبرى وعربات عسكريّة بريطانية في مكان ما بالصحراء. تضاريس المكان تشير إلى منطقة رأس النقب جنوبيّ الأردن.

Bedouin cavalry and British armored cars in the desert. The topography of the site points to Ras el-Naqeb in Southern Jordan.



بيت شعر في منطقة بسطة بالقرب من البترا ويظهر في الصورة مجموعة من الرجال في الجزء الخاص بهم من بيت الشعر. هذه الصورة قد تكون التقطت عندما كان لويل توماس في طريقه إلى البترا مروراً ببسطة.

A group of men in their section of a Bedouin tent in Basta near Petra. This photo was probably taken when Lowell Thomas was traveling to Petra via Basta.



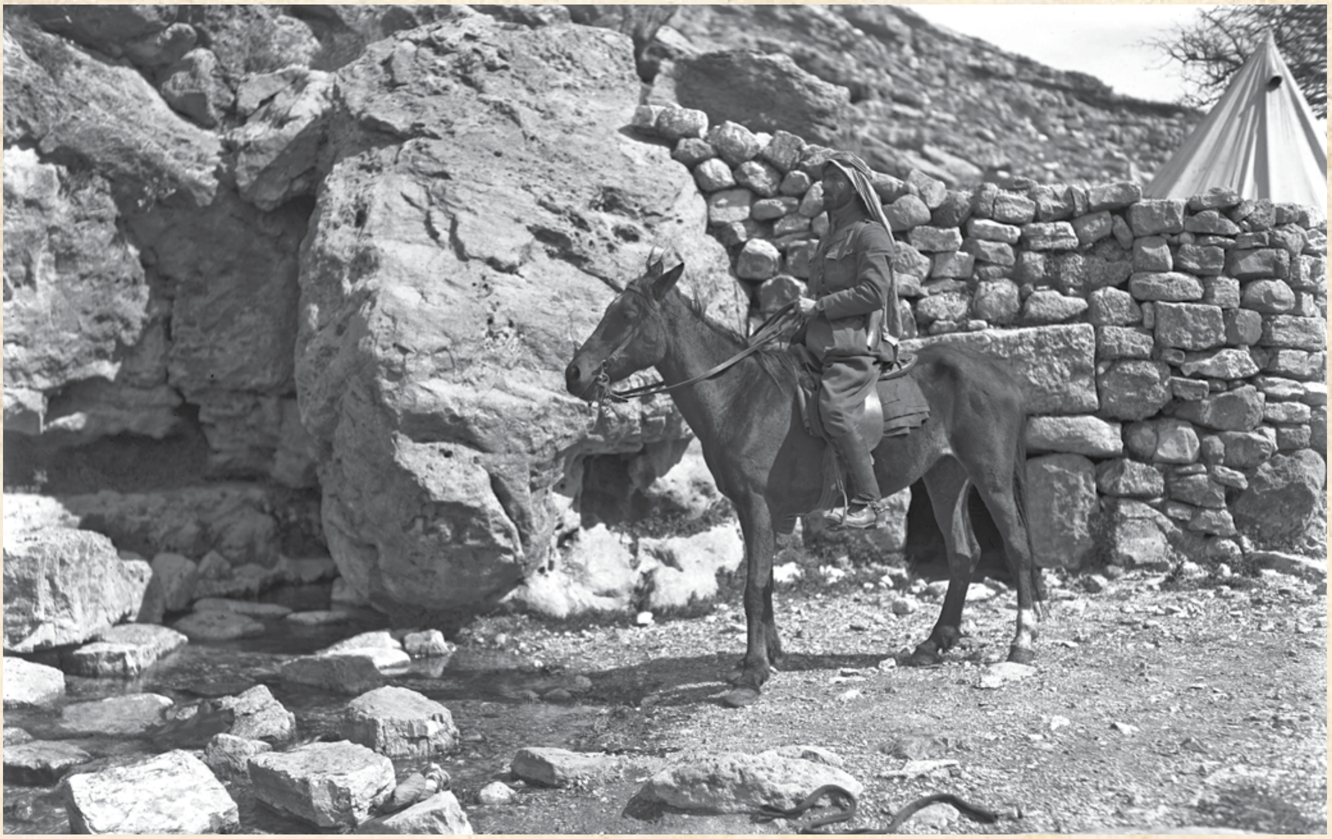
شاب بدوي بظفائر شعر وطويل القامة رافعاً بندقيته بروح عالية وعلى خاصرته حزام من الذخيرة. الصورة يبدو أنّها التقطت في معسكر لقوات الثورة العربية الكبرى كما يظهر من وجود رجال مسلحين وخيام بيضاء اللون في نفس الموقع الذي ربما يكون في جنوب الأردن.

A Bedouin with braided hair carries a rifle. The photo was most likely taken at an Arab Revolt camp as indicated by the presence of other fighters and white tents at the site, which could be in Southern Jordan.



مخيم لقوات الثورة العربيّة في مكان ما. تظهر في الصورة مجموعة من الخيام وعدد غير قليل من الخيول ومجموعة من الرجال عند بناء دائري الشكل. هذا البناء والبناء الآخر في طرف الصورة هما آبار للمياه الجوفيّة. تشير أشجار النخيل والتل المجاور للمخيم إلى مكان ما بالقرب من العقبة أو داخل الأراضي السعوديّة.

A camp of Arab troops featuring tents, horses and a group of men standing on a circular structure, which is most probably a well. The palm trees and the hill next to the camp could indicate a location near Aqaba or in Saudi Arabia.



ضابط عربي يمتطي صهوة جواده عند عين موسى إلى الشرق من البترا. وقد كانت عين موسى مصدر الماء الرئيسيّ لمدينة البترا الخالدة، وما زالت تروي البساتين الممتدة على جوانب وادي موسى.

An Arab officer on horseback at the Spring of Moses, east of Petra. The spring was the main water source for Petra in ancient times. It is still active and irrigates fields on either side of Wadi Musa.

الأمير عبدالله بن الحسين، يقف أمام خيمة ، وخلفه عدد من الأشخاص، أبرزهم الشخص ذو الطّلة البهية الذي يقف على يمين الأمير من الخلف، والذي يبدو أنّه من الأشراف. وعلى يسار الأمير يقف أحد الرجال حاملاً علم الثورة العربيّة الكبرى على سارية طرفها على شكل رمح.

Prince Abdullah Bin Al-Hussein, stands in front of a tent. Several people are seen behind him, including a distinguished looking man and another man holding the Great Arab Revolt banner.





حفل عشاء في أحد مخيمات قوات الثورة العربيّة الكبرى جنوب الأردن (في أوهيدة). الأشخاص من اليسار إلى اليمين هم: نوري باشا، وعودة أبو تايه، والأمير فيصل بن الحسين، ولويل توماس.

A dinner party at the Revolt forces' camp in Awhida, Southern Jordan. From left to right: Nuri Pasha, Odeh Abu Tayeh, Prince Faisal Bin Al-Hussein and Lowell Thomas.



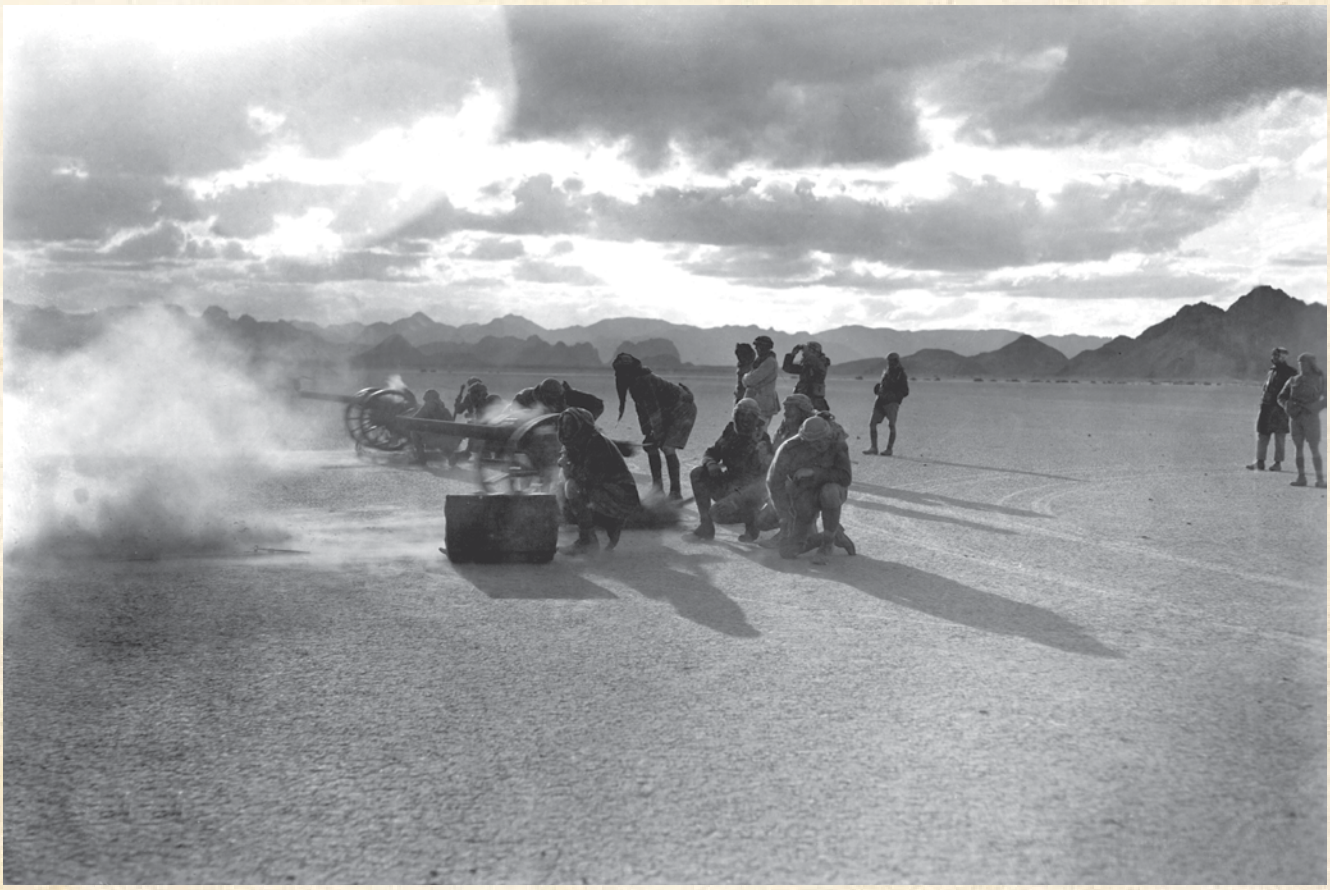
عربة عسكريّة بريطانيّة يركبها جنود عرب وبريطانيون. الصورة التقطت في أحد مخيمات قوات الثورة العربيّة الكبرى حيث تظهر بعض الخيام البيضاء وراء السيارة. مكان الصورة غير محدد لكن تضاريسه تشبه كثيراً تضاريس العقبة ومنطقة رم جنوب الأردن.

Arabs and English soldiers in a British military vehicle. The photograph was taken at a Revolt forces' camp, with some white tents visible behind the car. The location is not mentioned, but the terrain is very similar to that of Aqaba and Wadi Rum in Southern Jordan.



هاري تشايز المصور المرافق للصحافي الأمريكي لويل توماس يلتقط صوراً متحركة من عربة مدرعة تعود للجيش البريطاني في منطقة صحراويّة غير مذكورة في معلومات الصورة.

Lowell Thomas's photographer, Harry Chase, taking motion pictures from a British armored car. The location is not mentioned in the original caption of the photo.



مدفعية عربية في حالة إطلاق نار وقت الغروب قرب دمشق بناءً على معلومات الصورة الأصلية. تضاريس المنطقة الظاهرة في الصورة شبه صحراوية وتشبه كثيراً تضاريس منطقة رم.

An Arab battery firing at sunset somewhere near Damascus, according to the photo's original caption. The semi-desert terrain resembles the Wadi Rum area.



مقر قيادة الجنرال البريطاني إيدموند اللنبي في فلسطين (القدس).

The headquarters of General Edmund Allenby in Palestine.

مجموعة الأرض و الناس

LAND AND PEOPLE

تضم هذه المجموعة عدداً من الصور المختارة من أرشيف لويل توماس. هذه المجموعة تعرض الصور التي يتعلق محتواها بالأرض والإنسان بشكل أساسي ولا ترتبط بشخوص وأحداث محددة. وهي في غالبها صور لأماكن مر بها لويل توماس أو لأناس التقى بهم لويل توماس أثناء تنقله في المنطقة أو زياراته للمواقع التاريخية، أو مرافقته للورنس العرب في عام ١٩١٨.

صور هذه المجموعة تظهر الكثير من المعالم الطبيعية مثل الجبال والأودية والصحاري، وتظهر معالم من صنع الإنسان مثل المصاطب الزراعية والمساكن، كما تظهر معالم تعود لعصور قديمة مثل معالم مدينة البترا الأثرية. والإنسان حاضر بقوة في صور هذه المجموعة التي تنقل لنا بعض تفاصيل حياته اليومية ونمطها في الحواضر والأرياف والبوادي. كما تظهر لنا صور هذه المجموعة بعض الجوانب الاجتماعية والثقافية في حياة الإنسان والتباين والاختلاف في الملبس والمسكن من منطقة إلى أخرى.

The photos in this group, selected from the Lowell Thomas Papers, mainly focus on the region and its inhabitants. They are not specifically related to certain persons, locations or events and are mostly images of the places Thomas passed through and the people he met as he travelled across the region, visited historical sites or accompanied Lawrence of Arabia in 1918.

These photos extensively capture the region's natural terrain, such as mountains, valleys and the desert, as well as man-made features like agricultural terraces and dwelling places. They also portray ancient monuments, including those in the city of Petra.

People feature prominently in this collection, which details aspects of daily life in urban, rural and badia settings, in addition to portraying social life at the time and the diversity of clothing and residence in various areas.



مجموعة من البدو يتجاذبون أطراف الحديث في مكان ما بالقرب من العقبة، وبالقرب منهم عدد من الإبل التي قد تكون مستأجرة لنقل المؤونة والعتاد لقوات الثورة العربية الكبرى؛ حيث يظهر في الصورة صناديق معدنيّة وأكياس معبأة موضوعة على الأرض.

Bedouins gather somewhere near Aqaba. The camels appear to have been hired to carry supplies and weapons to the Great Arab Revolt forces. Metal boxes and bags can be seen on the ground.



مجموعة من بيوت الشعر التي يقطنها البدو.

A Bedouin camp featuring goat hair tents.



نساء وأطفال من البدو يجلسون على الأرض خارج أحد المعالم المنحوتة في الصخر في مدينة البترا الأثريّة.

Bedouin women and children sit outside a rock-cut monument in Petra.



بدوي كبير في السن يدخن الغليون ويحمل بندقيّة ويحيط به جمع من الرجال المسلحين. من المحتمل أن هذه الصورة التقطت في مكان ما قرب البترا.

An elderly Bedouin carrying a rifle smokes a pipe while surrounded by a group of armed men. It is likely that this photo was taken somewhere near Petra.



خيمة بدوية في منطقة بسطة بالقرب من البترا ويظهر في الصورة مجموعة من الرجال خارج الجزء الخاص بهم من بيت الشعر. هذه الصورة قد تكون التقطت عندما كان لويل توماس في طريقه إلى البترا مروراً ببسطة.

A group of men stand outside a Bedouin tent in Basta near Petra. This photo was likely taken when Lowell Thomas was travelling to Petra via Basta.



طفلان بدويان ومعهم رجل عند أحد مصادر المياه.

Two Bedouin children and a man at what appears to be a water source.



أطفال من البدو في خيمة بدوية في منطقة بسطة بالقرب من مدينة البترا الأثرية. هذه الصورة قد تكون التقطت عندما كان لويل توماس في طريقه إلى البترا مروراً ببسطة.

Bedouin children in a tent at Basta, southeast of the ancient city of Petra. This photo was likely taken when Lowell Thomas was travelling to Petra via Basta.



بدوية حسناء بالزيّ التقليديّ. هذا الزيّ كان شائعاً في جنوب الأردن.

A Bedouin belle in a traditional costume that was quite common in Southern Jordan at the time.



صورة مركزة على أحد البدو متكئاً على جنبه في البرية ويلتقط ويتفحّص أزهار السوسنة. هذه الصورة يرجح أنها التقطت بالقرب من البترا لأنها تظهر مع مجموعة صور من البترا في أرشيف لويل توماس في كلية ماريست.

A Bedouin reclines on his side while admiring an iris. This photo was most likely taken near Petra because it is among other photos of the ancient city from the Lowell Thomas archives at Marist College.



أحد الجسور المبنيّة فوق نهر اليرموك والمخصصة لعبور قطارات سكة حديد الحجاز التي بناها الأتراك. كانت هذه السكة تربط بين درعا في سوريا وحيفا في فلسطين، وتمّ تدميرها أثناء الثورة لقطع عمليات الإمداد على الأتراك.

A bridge over the Yarmouk River built by the Turks for the Hejaz Railway, one section of which linked Daraa in Syria to Haifa in Palestine. The bridge was destroyed during the Revolt to impede the movement of the Turks and their military supplies.



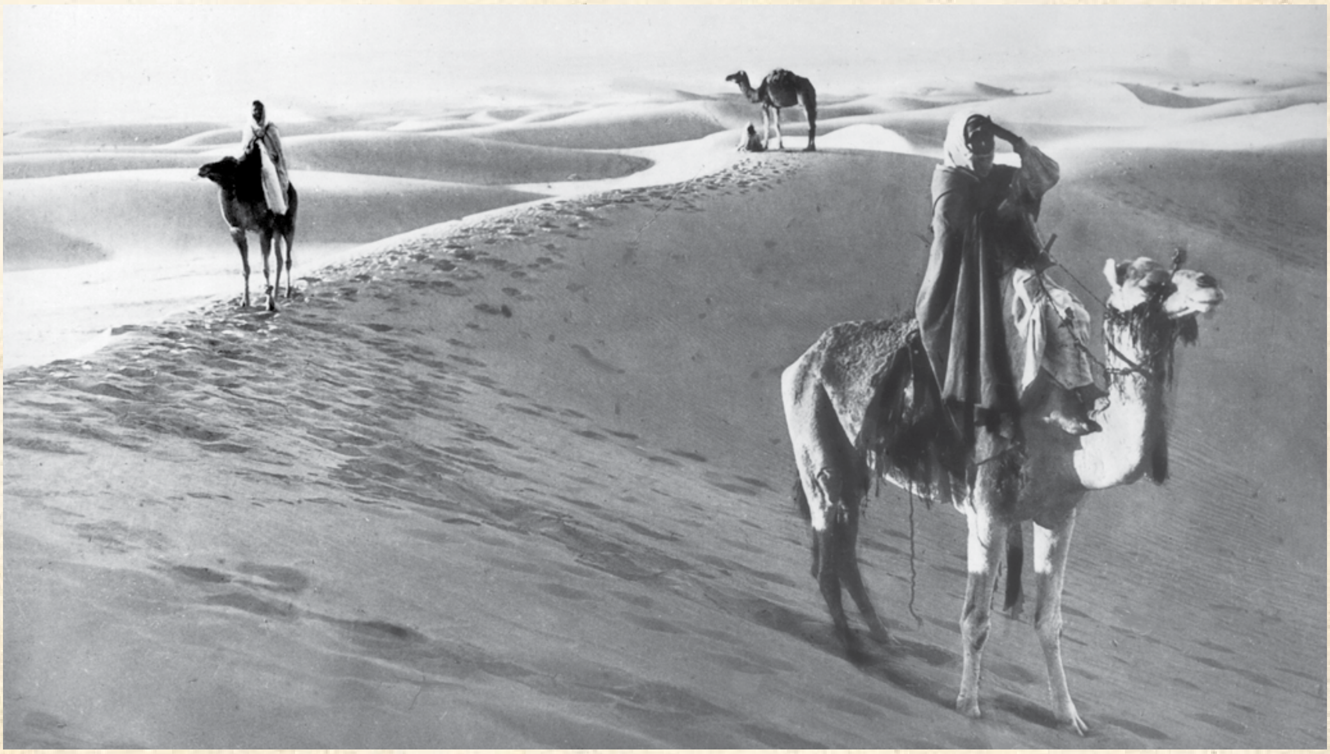
صورة في مضارب الزعيم القبليّ الشهير عودة أبو تايه الحويطات من جنوب الأردن وأحد أبرز شخصيات الثورة العربية الكبرى. الصورة تُظهر الشيخ عودة وهو يحتسي القهوة العربية برفقة أبناء قبيلته وأقاربه. الشخص الذي يجلس على يمين الشيخ عودة لا يبدو أنه من قبيلة الحويطات كما أنه يرتدي ثياباً مختلفة أقرب ما تكون للزي العسكري.

Odeh Abu Tayeh of the Hweitat tribe from Southern Jordan, one of the most prominent figures of the Great Arab Revolt, drinks Arabic coffee with his tribesmen and relatives. The person sitting to the right of the Sheikh does not seem to belong to the Hweitat tribe based on differences in his clothing.



صورة جويّة من طائرة تُظهر مخيم قوات الجنرال البريطاني اللنبي بالقرب من قناة السويس.

An aerial view of General Edmund Allenby’s army encampment near the Suez Canal.



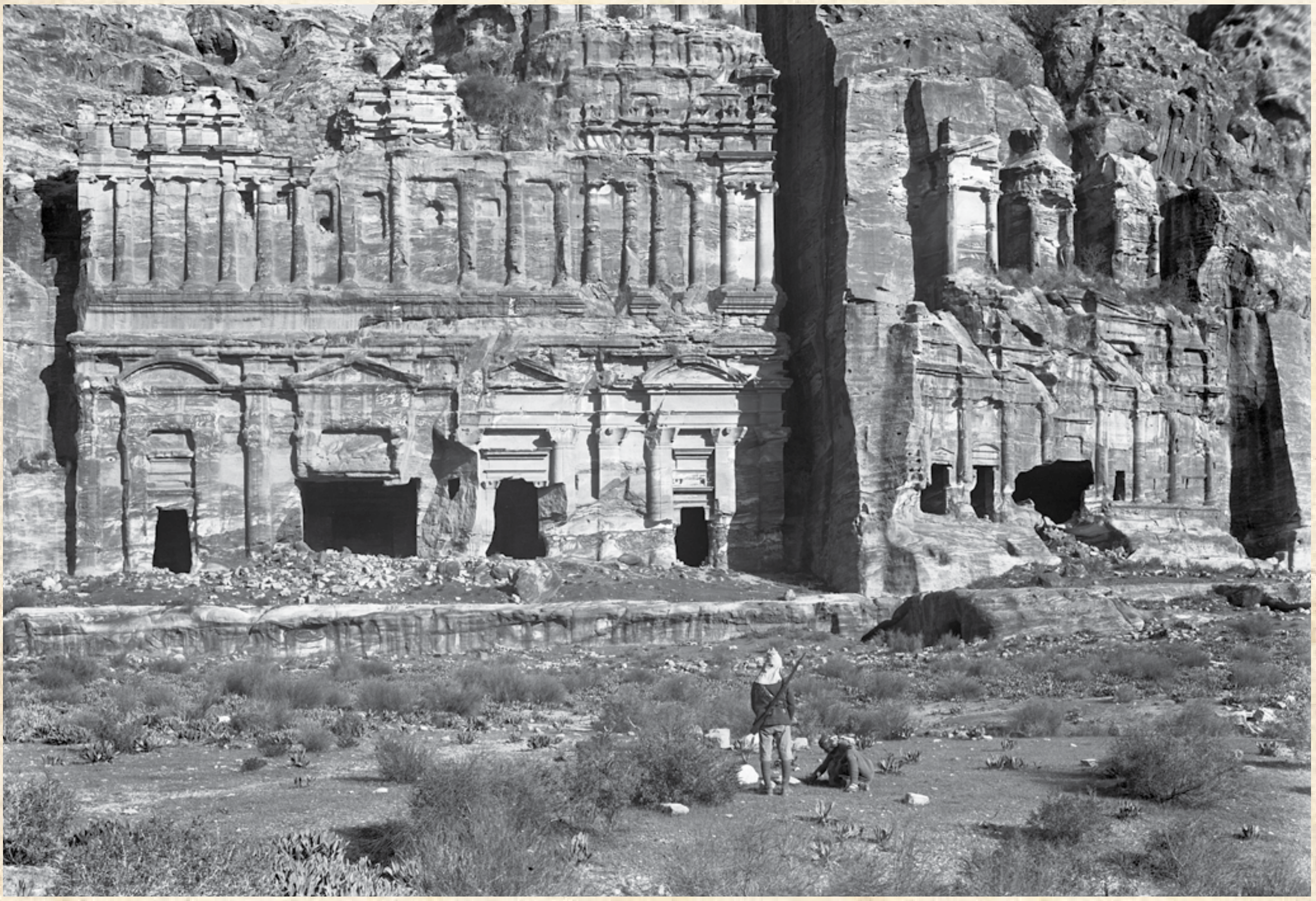
ثلاثة أشخاص مع جمالهم يسيرون على كثبان رملية في مكان ما في الصحراء العربيّة. ويسيرون ضمن قافلة.

Three people with their camels in the Arabian desert. They appear to be traveling in a caravan.



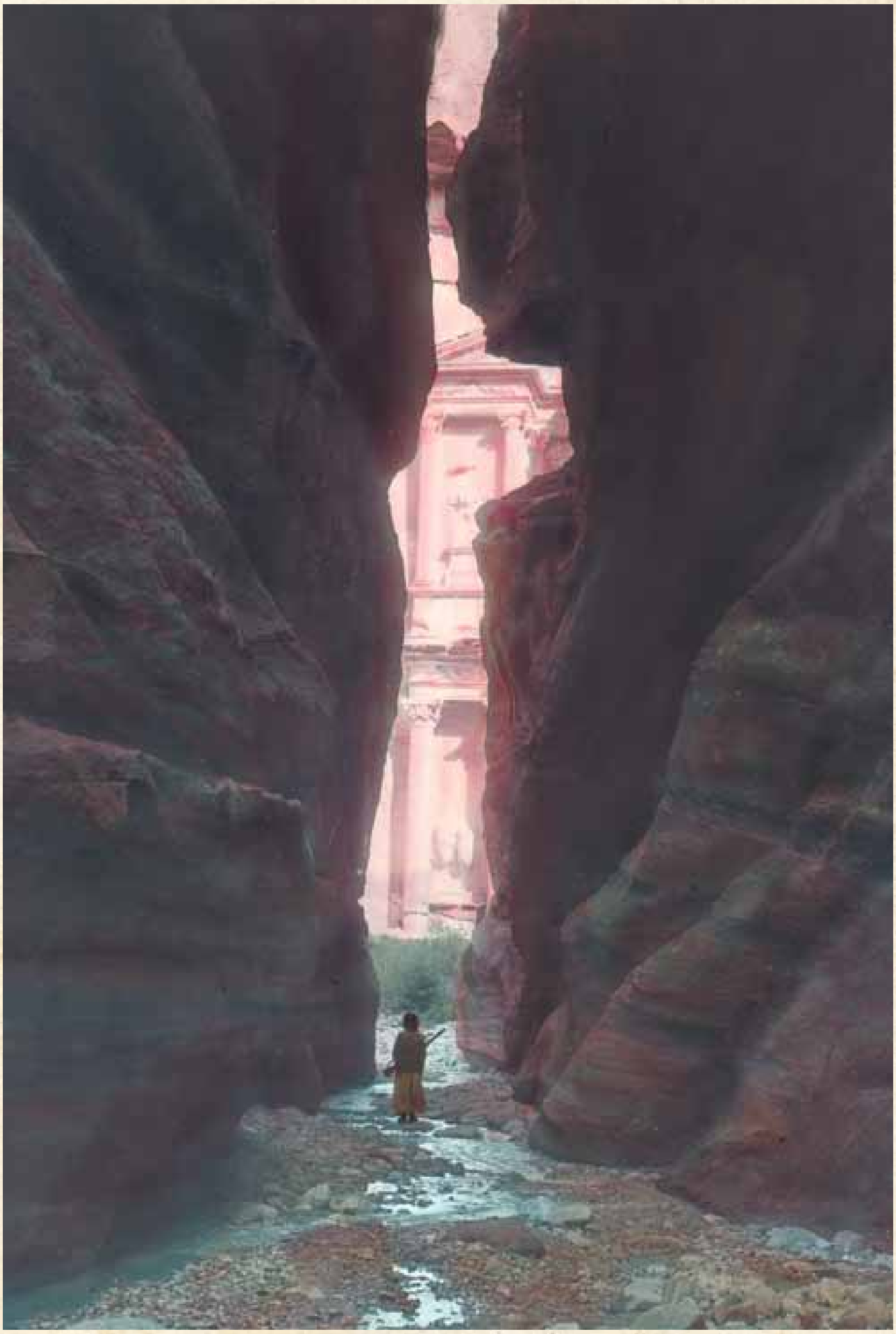
صورة جويّة من طائرة تظهر خط التضاريس الفاصل بين أرض فلسطين ومنطقة صحراوية من جهة غير محددة قد تكون من ناحية مصر.

An aerial view of a demarcation line between the desert and Palestine. The desert could be on the Egyptian side.



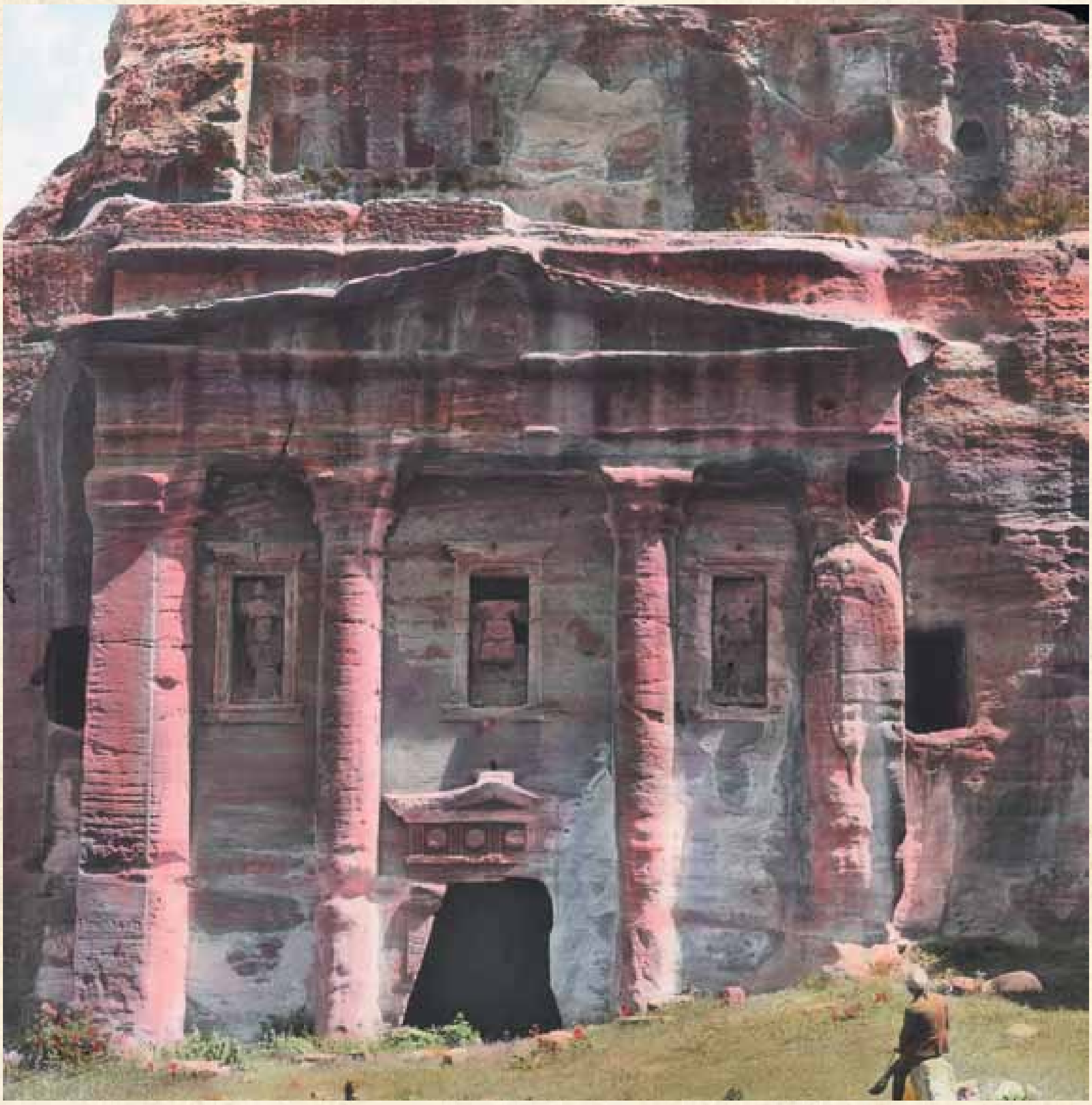
القبر القصر (يمين) والقبر الكورنثيّ (يسار) من المعالم المنحوتة في الصخر على السفح الغربي لجبل خبثة في مدينة البترا. وهما من المعالم الرئيسيّة في البترا، ويمتاز القبر الكورنثيّ بأنه يشبه كثيراً معلم الخزنة، ويمتاز القبر القصر بأن جزءً منه مبني في الطابق الثالث بناءً وليس نحتاً.

The Palace Tomb and the Corinthian Tomb in Petra. The two rock-cut monuments are located on the western side of Mount Khubtha in Petra. The Corinthian Tomb resembles the Treasury, while the Palace Tomb is partly built (not cut) with ashlars at the third level.



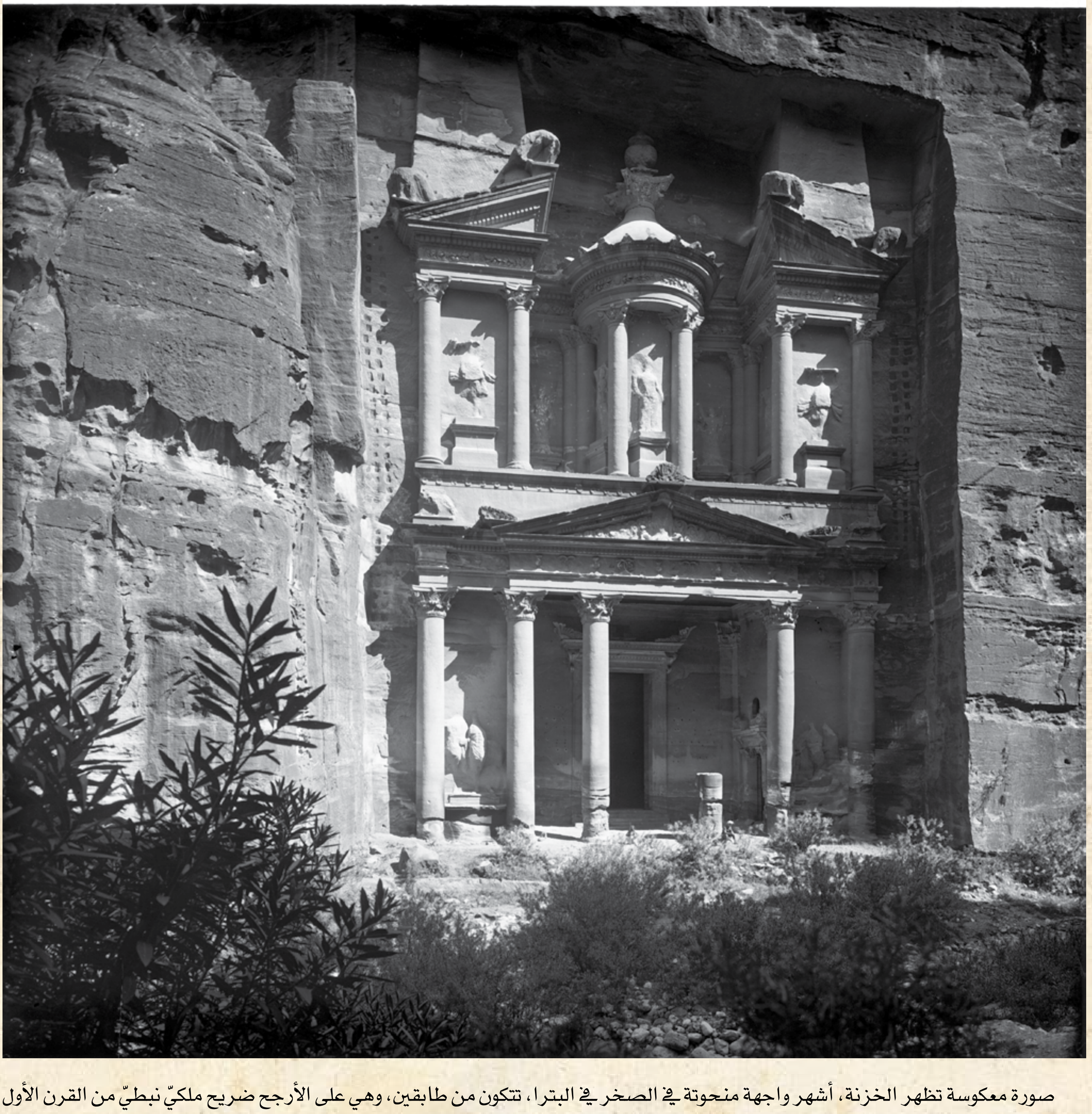
الصورة تُظهر جزءً من واجهة الخزنة في مدينة البترا الأثريّة. الصورة التقطت في نهاية السيق.

A view of the Treasury in Petra from the “Siq” - a natural gorge leading to the city.



يعرف هذا المعلم بضريح الجنديّ الرومانيّ ويقع داخل مدينة البترا، وعرف بهذا الاسم بسبب وجود منحوتات لرجال يرتدون زياً عسكرياً يشبه كثيراً زيّ الجنود الرومان، هذه المنحوتات تشاهد من الجزء العلوي من الواجهة.

The Roman Soldier's Tomb in Petra. This monument acquired its name from the statues of the three men wearing a uniform similar to that of the Roman army. The statues can be seen in the upper part of the façade



صورة معكوسة تظهر الخزنة، أشهر واجهة منحوتة في الصخر في البترا، تتكون من طابقين، وهي على الأرجح ضريح ملكيّ نبطيّ من القرن الأول الميلاديّ، مزخرفة بمنحوتات آدميّة وحيوانيّة وزخارف نباتيّة، وفيها تأثيرات معماريّة وزخرفيّة يونانيّة ورومانيّة.

A horizontally flipped photo of the Treasury or Al-Khazneh, the most famous rock-cut monument in Petra, which consists of two levels and is most likely a Nabataean royal mausoleum from the first century AD. Decorated with human, animal and floral elements, the Treasury exhibits Greco-Roman architectural influence.



طفل عربي يحمل بندقية ويقف أمام أحد شيوخ البدو وهو على صهوة جواده في مكان ما بالقرب من البترا.

A young Arab boy carrying a rifle stands in front of a Bedouin sheikh on horseback. The photo was taken somewhere near Petra.



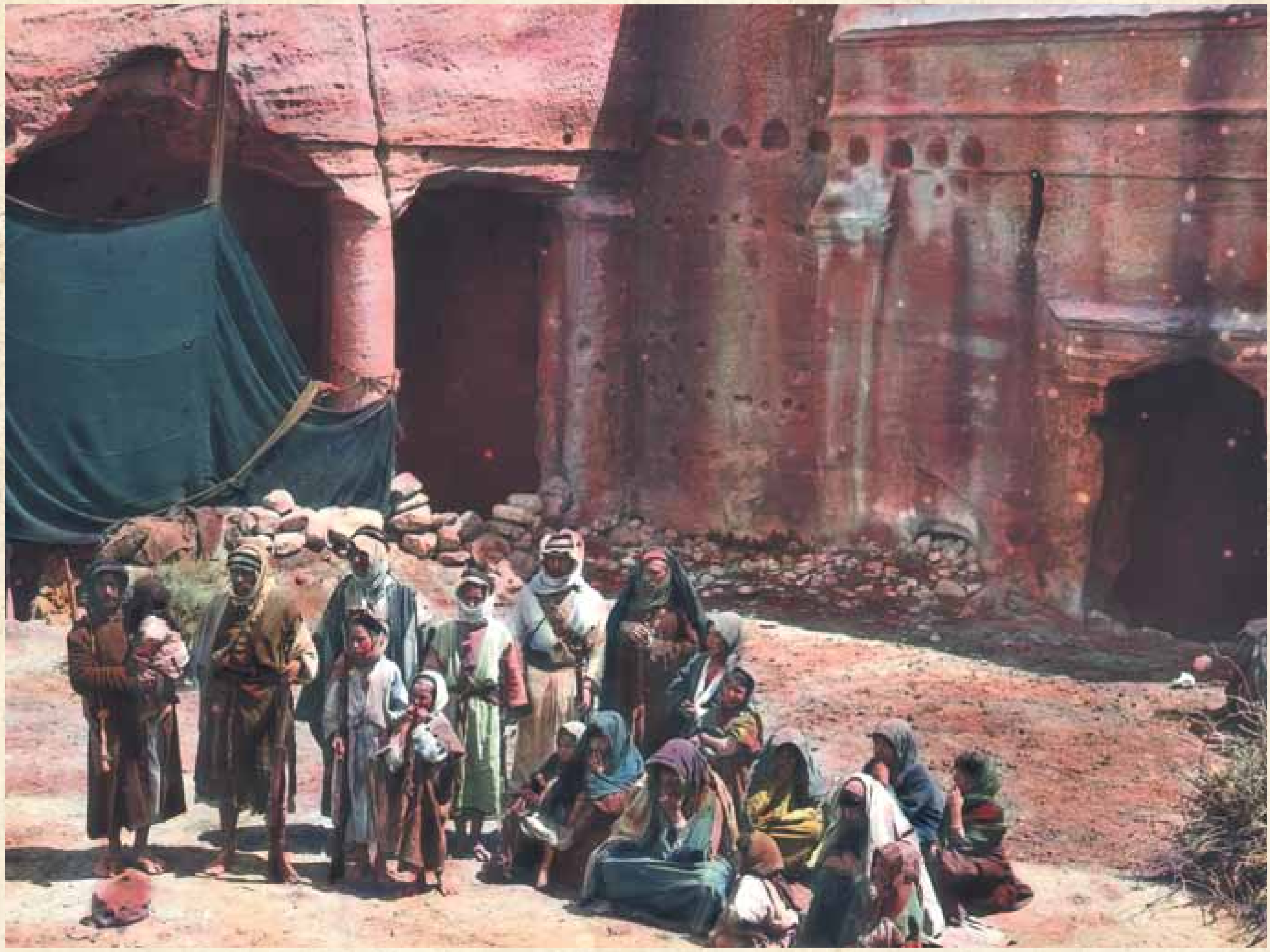
المسرح الأثريّ في مدينة البترا. بناه العرب الأنباط في القرن الأول ميلاديّ، ويتسع لأربعة آلاف متفرج. منصة المسرح لا تظهر في الصورة بسبب انهيارها بفعل العوامل الطبيعيّة. ثلاثة أشخاص يظهرون على المدرج قد يكون أحدهما لويل توماس.

The ancient theater in Petra, built by the Nabataeans in the first century AD to accommodate 4,000 spectators. The stage does not appear in the photo as it was destroyed by natural elements. Three people can be seen in the theater; one of them could be Lowell Thomas.



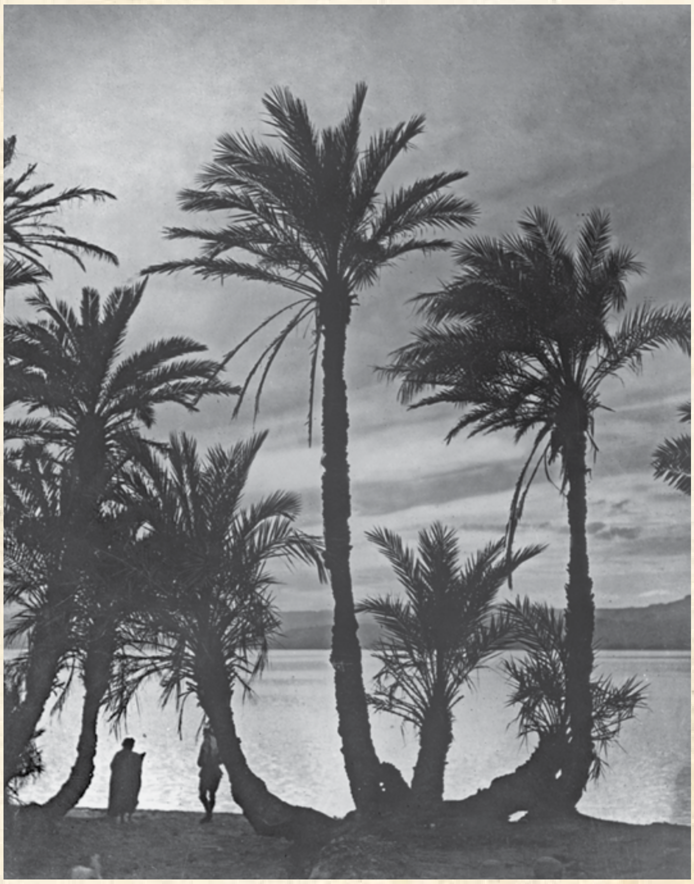
لويل توماس يراقب اثنين من البدو وهما يلعبان حول مسلة حجرية نبطيّة داخل مدينة البترا. وتجدر الإشارة إلى أن المسلات هي من تأثير الحضارة المصريّة، واستخدمت في معالم أخرى في البترا، أهمها المدفن المعروف بقبر المسلات.

Lowell Thomas watches as two Arabs play near a Nabataean obelisk in Petra. The obelisk, built under Egyptian influence, can be seen in other monuments in Petra, the most significant example being the Obelisk Tomb.



أحد المعالم الأثريّة المنحوتة في الصخر في مدينة البترا الأثريّة. المعلم يعود تاريخه إلى عهد الأنباط، واستخدم كمدفن، كما هو الحال في معظم المعالم المنحوتة بالصخر في البترا.

A rock-cut Nabataean monument in Petra, which is most likely a tomb like many other monuments in the ancient city .



أشجار نخيل على شاطئ البحر الأحمر في خليج العقبة وقت الغروب، ويظهر في الصورة أيضاً خيال رجلين؛ أحدهما بزي شرقي عربي والآخر بزي عسكري غربي.

Palm trees on an Aqaba beach at sunset. The silhouettes of two men, one wearing eastern Arab clothing and the other sporting a western military uniform, are visible in the photo.



الصورة تظهر بعض البيوت التراثيّة وبيوت الشعر في وادي موسى قرب البترا، ويظهر في الصورة رجل جالس على سطح أحد البيوت وامرأة تحمل قربة ماء. يظهر في الصورة أيضاً مصاطب زراعية كثيرة بالإضافة إلى الهضاب الصخريّة لمدينة البترا.

Traditional dwellings and Bedouin tents in Wadi Musa near Petra. A man can be seen sitting on top of one house, with a woman carrying a water skin nearby. Agricultural terraces and mountains appear in the background.



رجل يحمل دلوي ماء في طريقه إلى البحر في العقبة.

A man carrying two buckets walks toward the seashore in Aqaba.

شاب بدوي يرتدي ثياباً تقليدية في شكلها العام مع تسريحة الشعر (جدايل) المعروفة بين الشباب في البادية الأردنيّة آنذاك.

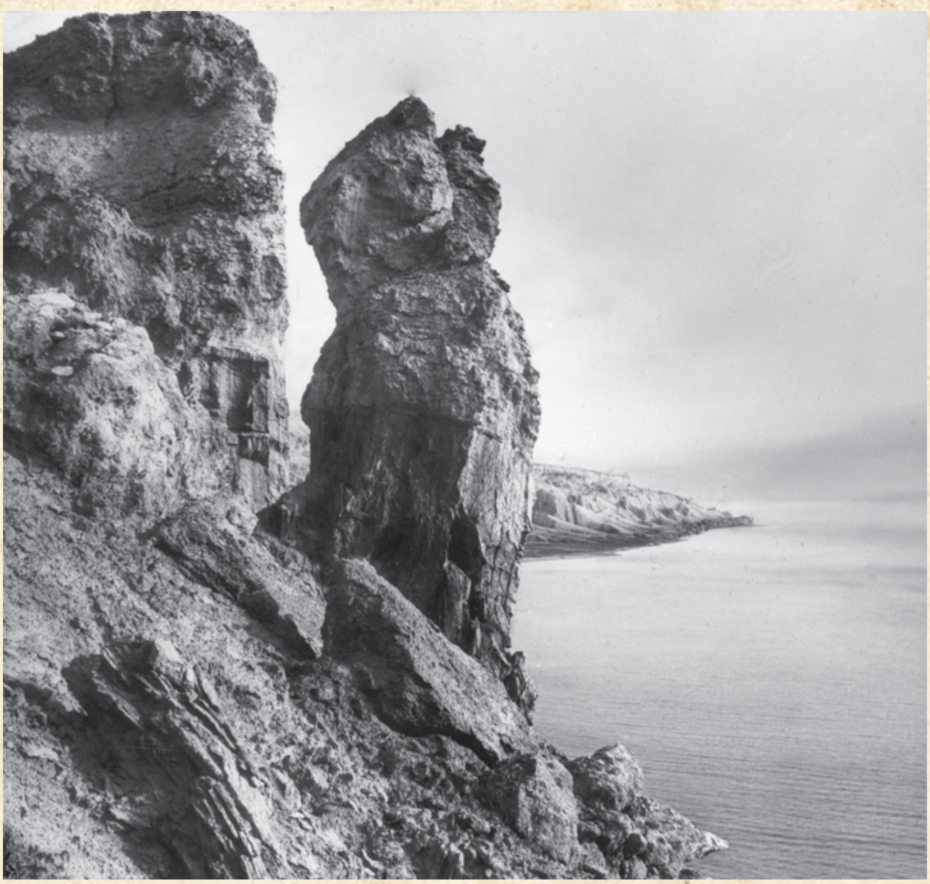
A Bedouin with braided hair dressed in traditional attire. This hairstyle was quite common among young Bedouin men in Jordan.





مجموعة من البدو مع رواحلهم (إبل وخيل) على شاطئ خليج العقبة.

A group of Bedouins with their camels and horses on an Aqaba beach.



تشكيل صخري على شواطئ البحر الميت.

Rock formation on the Dead Sea shore.



صورة لامرأة عربية. مكان الصورة غير مذكور لكن قد تكون في مصر أو فلسطين.

A veiled woman of Arabia. There is no information about the location of the photo, but it could be in Egypt or Palestine.

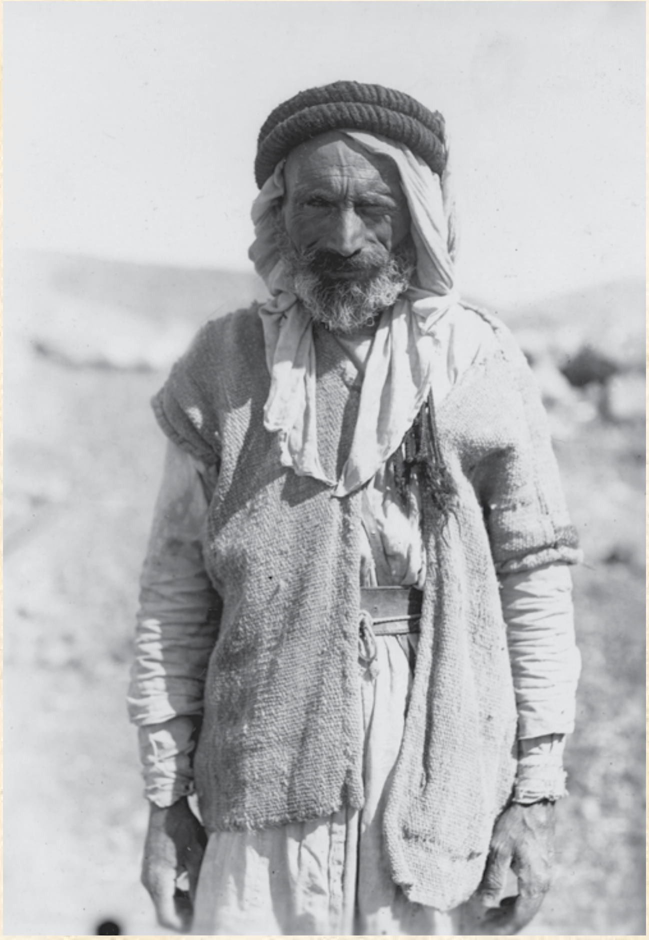


سيدة مجهولة تحمل بيدها بطيخة وتضع كيساً فوق رأسها عليه بطيخة أخرى. مكان الصورة هو فلسطين بناءً على معلومات من أرشيف لويل توماس في كلية ماريست.

A woman carries a watermelon in one hand and another above her head. The photo was taken in Palestine according to information from the Lowell Thomas archives at Marist College.

رجل عربي، لباسه لا يشير إلى منطقة محددة، لكنه على الأرجح من بلاد الشام. كما أنّ الصورة لا تظهر شيئاً من البيئة المحيطة به ليتم التعرف إليها.

A close-up of an Arab man whose clothes do not indicate his origin. He is most likely from the Levant.





صورة لشخصين يجلسان على الدرج المؤدي إلى المذبح على قمة جبل خبثة في مدينة البترا. يظهر في الأفق، من اليسار، جبل أم البيارة الشهير. وقد يكون الشخص الذي يمسك بالبندقيّة أحد حراس لويل توماس أثناء زيارته للبترا.

Two persons sit on the stairway leading to the top of Mount Khubtha in Petra. Mount Umm Al-Biyara can be seen in the horizon. The man holding the rifle could be one of Lowell Thomas's bodyguards during his visit to Petra.



مجموعة من البدو المسلحين.

A group of armed nomads.



صورة ملونة لمجموعة من رجالات وادي موسى بلباسهم التقليديّ وأسلحتهم، وتظهر في خلفية الصورة بعض البيوت التقليديّة المبنيّة من الحجارة والطين وبعض المصاطب الزراعيّة.

A group of men from Wadi Musa near Petra dressed in traditional garments and carrying their weapons. Some houses and agricultural terraces can be seen in the background.



رجلان عربيان بزي بدوي يعبران سكة حديد في مكان غير معروف في الجزيرة العربية، لكن طبيعة المكان ولباس الرجلين قد تشير إلى منطقة الحجاز، حيث أن سكة حديد الحجاز التي بناها الأتراك وصلت إلى المدينة في عام ١٩٠٨.

Two Arabs walk across railway tracks somewhere in Arabia. The location is not mentioned, but the men's attire and the topography point to the Hejaz area in Saudi Arabia. The Hejaz Railway reached Medina in 1908.



مجموعة من البدو يقفون خارج بيوت الشعر في منطقة بسطة بالقرب من البترا. هذه الصورة قد تكون التقطت عندما كان لويل توماس في طريقه إلى البترا مروراً ببسطة.

Bedouins stand outside their tents at Basta near Petra. This photo was probably taken when Lowell Thomas was traveling to Petra via Basta.

مجموعة صور لويل توماس الشخصية

LOWELL THOMAS COLLECTION

Selected from the Lowell Thomas Papers, these photos depict Thomas and Harry Chase, photographer and motion picture cameraman. They were taken in Arab countries like Egypt, Palestine and Jordan in 1918. In many of them, Thomas is seen with the British officer T.E. Lawrence, who became known as “Lawrence of Arabia,” during the military operations the Arab Revolt forces conducted against the Turks.

In some of the images Thomas is photographed on board a British army airplane as he prepares his camera to take aerial movie footage of the Pyramids in Egypt, as well as stills of sites in Egypt and Palestine.

The images show the extent to which Thomas acclimatized and interacted with the culture and conditions of the countries he visited.

تضم هذه المجموعة عدداً من الصور من أرشيف الصحافي الأمريكي لويل توماس وتظهر لويل توماس ومصوره «هاري تشايز» ، والتقطت عندما تواجد في بلدان عربية، منها مصر وفلسطين والأردن، في عام ١٩١٨. جزء كبير منها كان برفقة الضابط البريطاني المعروف بلورنس العرب أثناء العمليات العسكرية لقوات الثورة العربية على الأتراك. بعض الصور تظهر لويل توماس وهو يجهز كاميرته على متن طائرة تابعه للجيش البريطاني ليلتقط صور جوية متحركة للأهرامات في مصر، وصور جوية عادية لمناطق في مصر وفلسطين. الصور تظهر مدى تأقلم وتفاعل لويل توماس مع ثقافة وظروف البلاد التي زارها.



الصحافي الأمريكي لويل توماس والضابط البريطاني لورنس أمام خيمة. توماس يرتدي زياً شبه عسكري مع غطاء الرأس العربي بينما يرتدي لورنس الزي العربي التقليدي الكامل.

Lawrence of Arabia and Lowell Thomas sit in front of a tent. Thomas is dressed in a paramilitary uniform with an Arabian headdress, while Lawrence is in full traditional Arab attire.



رسم تخطيطي للصحافي الأمريكيّ لويل توماس من عمل جايمس مكبي.

Sketch of Lowell Thomas by James McBey.



الصحافيّ الأمريكيّ لويل توماس ولورنس العرب جالسان أمام خيمة. توماس يرتدي زيّاً شبه عسكري مع غطاء الرأس العربي، بينما يرتدي لورنس الزي العربي التقليدي الكامل.

Lawrence of Arabia and Lowell Thomas chat in front of a tent. Thomas is dressed in a paramilitary uniform with an Arabian headdress, while Lawrence is in full traditional Arab attire.



الصحافي الأمريكيّ لويل توماس مرتدياً غطاء الرأس العربيّ.

American journalist Lowell Thomas sports an Arabian headdress.



هاري تشايز المصور المرافق للصحافيّ الأمريكيّ لويل توماس جالساً يقرأ في كتاب بجانب خيمة صغيرة أمام إحدى الواجهات المنحوتة في الصخر في مدينة البترا الأثرية. يظهر في الصورة ثلاثة أشخاص من مرافقي لويل توماس.

Harry Chase, Thomas's photographer, reads a book while sitting next to a small tent in front of a rock-cut facade in Petra, joined by three of his companions.



الصحافي الأمريكي لويل توماس يمتطي حصاناً عربياً في أحد المعسكرات التابعة للجيش البريطاني أو لقوات الثورة العربيّة الكبرى.

Lowell Thomas astride an Arabian horse in a camp belonging to the British Army or the Revolt forces.



الصحافي الأمريكي لويل توماس عند بوابة المعلم الأثري الشهير المعروف بالخزنة على ظهر راحلته في مدينة البترا الأثرية.

Lowell Thomas astride a camel at the doorway of Al-Khazneh, the Treasury in Petra.



الصحافي الأمريكي لويل توماس يستخدم الآلة الطابعة أمام خيمته في مكان لا تذكره معلومات الصورة.

Lowell Thomas types in front of his tent. The location is not mentioned in the original caption of the photo.



الصحافي الأمريكي لويل توماس والضابط البريطاني لورنس. كلاهما يرتدي ثياباً عربيّة.

.Lowell Thomas and T.E. Lawrence attired in Arab garments

مجموعة المتفرقات

MISCELLANEOUS

تضم هذه المجموعة عدداً من الصور من أرشيف الصحافي الأمريكي لويل توماس. صور هذه المجموعة لا تنتمي إلى أي من المجموعات الأربع السابقة بشكل محدد، وتظهر الصور مواضيع تتعلق غالباً بأماكن وأشخاص ليس لهم علاقة مباشرة بفكرة المعرض التي تتناول موضوع الثورة العربية الكبرى، لكنها توثق لمظاهر متنوعة شاهدها لويل توماس ومصوره أثناء زيارته للمنطقة

The photos in this group, selected from the Lowell Thomas Papers, are not specifically related to any of the other collections included. These images are not centered on the theme of the exhibition (the Great Arab Revolt), but they capture the various people and locations that Thomas and Chase came across during their visit to the region.



السعن (شكوة) معلق على ركاب أمام أحد بيوت الشعر.

A churn fixed on a tripod in front of a Bedouin tent.



مدرسة أطفال عربيّة على نظام الكُتاب لتعليم القرآن الكريم. المعلم جالساً على مقعد أمام الطلبة وبيده كتاب وعصا. الصحافي الأمريكي لويل توماس واقفاً خلف الطلبة تحت القوس وبجانبه ضابط بريطاني.

Lowell Thomas and a British officer observe a teacher conducting a lesson at an Arab school.



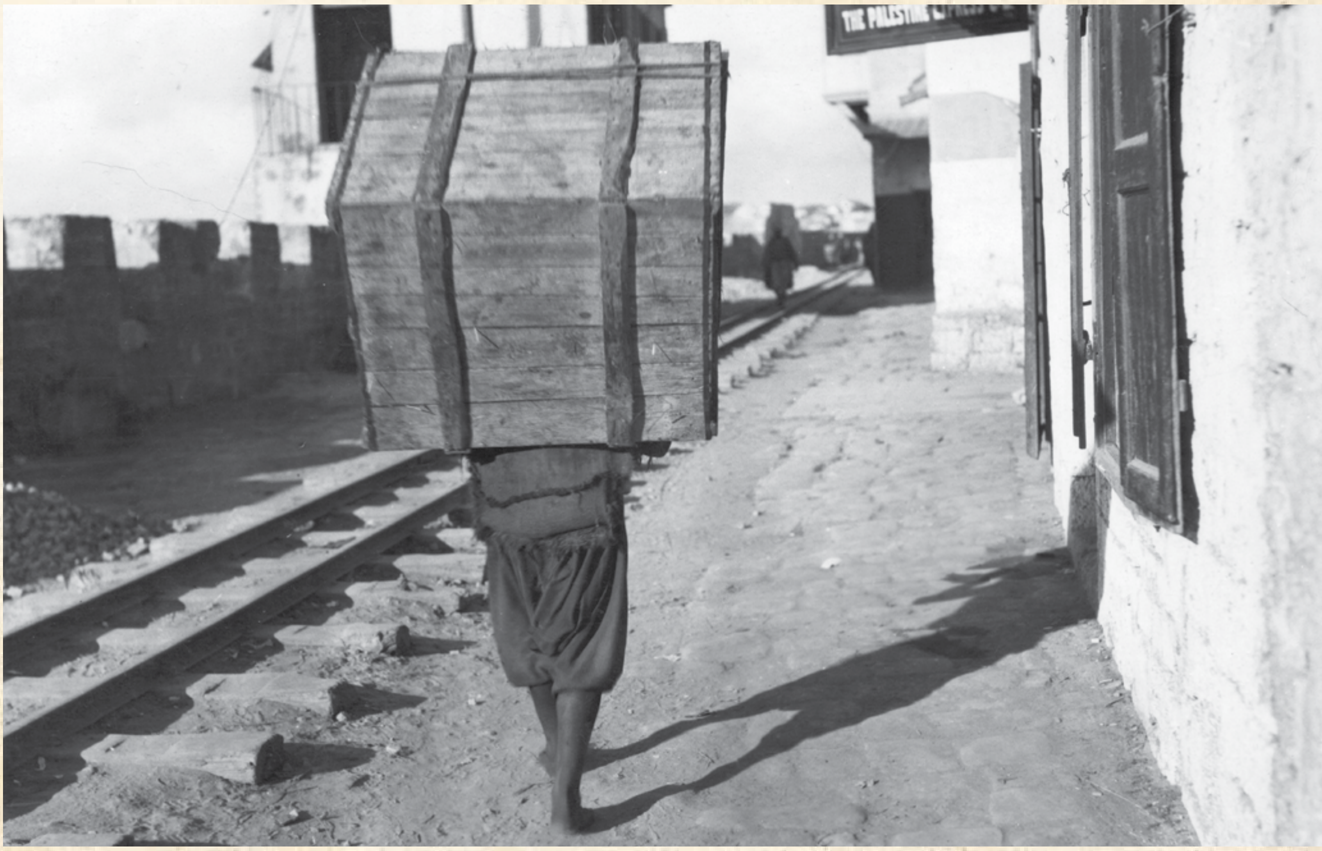
صغير الجمل الذي يسميه البدو "حوار" مع مجموعة من الإبل في مكان لا تذكره الصورة.

A baby camel. The location is not mentioned in the original caption of the photo.



معلومات الصورة الأصلية تبين شخصاً مسيحيّاً عربيّاً يقوم بتنفيذ طقوس دينية لابنه عند كنيسة المهد في بيت لحم بفلسطين.

"A Christian Arab performing a religious rite for his son at the Church of the Holy Sepulcher in Palestine," according to the photo's original caption.



عامل يحمل صندوقاً خشبيّاً على ظهره ويسير بجانب سكة حديد. مكان الصورة غير مذكور، لكن يظهر في الصورة لوحة مكتوب عليها باللغة الإنجليزية كلمات "فلسطين اكسبريس" وكلمة ثالثة غير واضحة.

A porter carrying a wooden box on his back walks beside a railway track at an unspecified location. The words "Palestine Express" are discernible on a signboard, but the third word is unclear.



مقام السيدة حواء في جدة. يظهر في الصورة مسجد صغير ومجموعة من القبور جميعها داخل السور الذي يحيط بالمكان من جميع الجهات.

Eve's Tomb in Jeddah. A small mosque and a walled cemetery can also be seen in the photo.

مجموعة تغطية الصحافة الأمريكية لأحداث الثورة العربية الكبرى

AMERICAN PRESS COVERAGE OF THE GREAT ARAB REVOLT

تضم هذه المجموعة نماذج صحافية من تغطية الصحافة الأمريكية لأحداث الثورة العربية الكبرى وتداعياتها من عام ١٩١٦ إلى عام ١٩٣٠، وتمثل بعض الأمثلة لنتائج رصد نحو ٣٠ صحيفة كانت تصدر في الولايات المتحدة في تلك المرحلة، منها: ذا نيويورك تايمز، وذا واشنطن بوست، وذا صنداي سيتيزن (آشفيل إن. سي.)، وذا إيفننج ستار، وذا بروكلين ديلي إيجل (نيويورك)، وذا كورييه جورنال (لويزفيل)، وذا نيويورك تريبون وغيرها.

This collection comprises samples of American press coverage of events during and after the Great Arab Revolt, from 1916 to 1930. The items on display were selected after monitoring around 30 newspapers that were in print in the United States during that period, including The New York Times, The Washington Post, The Sunday Citizen (Asheville N.C.), The Evening Star, The Brooklyn Daily Eagle (New York), The Courier-Journal (Louisville), The New York Tribune, and others.

ARABIA IN REVOLT AGAINST THE TURKS

Independence Proclaimed and Mecca, Jeddah and Taif Garrisons Captured.

MEDINA CLOSELY BESIEGED

Grand Sherif of Mecca Heads Movement for a Great Confederation of Arab Tribes.

LONDON, Friday, June 23.—Reports have been received here that a serious uprising against the Turks is in progress in Arabia, and that the rebels have captured the Holy City of Mecca, Jeddah, the chief seaport of Arabia, and Taif, sixty-five miles southeast of Mecca, and have proclaimed independence of the Arabs from Ottoman rule.

It is also said that the rising at Mecca was preceded by a similar insurrection at Kerbela, about fifty-five miles southwest of Bagdad in Mesopotamia, which is a sacred city because it contains the tomb of Hussein, a grandson of Mohammed. All the Turks were driven out of Kerbela.

According to a Reuter dispatch from Cairo, the Grand Sherif of Mecca, the Chief Magistrate of the holy city, proclaimed his independence, and was supported by the Arab tribes of the west and central parts of the country. He began operations about June 9 and won signal success. It is said the garrisons of Mecca, Jeddah, and Taif surrendered, with the exception of two small forts at Taif, which are still resisting. At Jeddah 45 officers, 1,400 men, and six guns were captured. Medina, 248 miles northwest of Mecca, which contains the tomb of Mohammed, is closely besieged, and all communications to Hejaz are in the hands of the Grand Sherif.

The Grand Sherif was presumably aided in the management of the Mecca movement by his sons, who long have been regarded in European circles as very able men.

Outcome of Pan-Arab Movement.

The revolt is the outcome of the so-called Pan-Arab movement, which has been gaining impetus since 1913. It aims at the abolition of Turkish misrule, oppression, and maltaxation, at the ejection of the Turks from the whole of the Arabian Peninsula, and at the formation of a great confederation of Arab tribes.

The fact that Jeddah, the seaport of Mecca, is in the secure possession of the Grand Sherif makes it possible for the British now to resume trade by sea with these ports, and it opens the way for a resumption of the annual pilgrimages by British Moslems, which had been attended by great difficulties in the last two years.

The portion of Arabia over which the Turks claim lordship embraces a population of about a million. The remainder of the country is either waste or coastwise territory toward the Indian Ocean and the Persian Gulf, where British influence is paramount and the ruling chiefs are friendly.

The present moment was chosen for the revolt probably owing to the success of the Russian Grand Duke Nicholas in Armenia, which is said to have weakened the Turkish military power throughout Arabia. Some English experts, however, say that even with the Arabs in possession of the chief cities it is uncertain whether they can hold them against the large forces which are available to the Turks in Palestine. The Arab tribes, it is pointed out, have lacked cohesion for centuries, and unless the Grand Sherif and his sons are able to establish a new confederation on a firmer basis than any coalition heretofore attempted it is doubtful whether the Arabs will be able to present a united front long enough to make their independence permanent.

The only news from Turkey of the revolt is a brief statement in a Constantinople communication saying, "A British warship appeared in Sheikmemlje Bay, off the Hajaz coast." nor have any further details reached the public from the Entente Powers.

Great Britain, as the greatest Moslem empire, has the keenest interest in the movement. Since the early days of the war she has endeavored to maintain her atitude of the highest respect for the Mohammedan religion. When it started a proclamation was issued declaring that the holy places of Arabia, including the shrines of Mesopotamia and the Port of Jeddah, would "be immune from attack or molestation by British military forces as long as there was no interference with pilgrims from India."

Attitude of Great Britain.

The Daily Telegraph today gives the following statement of the attitude of Great Britain toward the revolt:

"Toward the Grand Sheriff we shall carry out a policy of friendly neutrality, helping him, should he desire it, to keep open the routes of pilgrimage, but carefully avoiding any interference with his supreme jurisdiction."

The Dail Telegraph adds:

"The revolt is another evidence of German miscalculation of race psychology. Berlin was confident she would be able to stir the Moslem world into revolt against the British Empire, as was evidenced by her efforts in Egypt and in India. The success of these efforts was insignificant, and the only result of her machinations has been to confront her ally, Turkey, with a new and formidable danger, for an Arab revolt confronts Turkish sovereignty at a vital point. Instead of a holy war against Great Britain, we are witnessing the outbreak of a serious war against German domination in Constantinople."

The Morning Post gives a list of nine principal Arab tribes, five of which it says are avowedly pro-British, three anti-Turkish, and one pro-Turkish.

Reuter's Telegram Company, in a summary of the events which led to the revolt, declares that the Turks recently committed wo serious errors which the Arabs are not likely to forget or forgive. The first, it says, instituted drastic anti-Arab measures, including numerous executions of influential pilgrims following the visit of Enver Pasha, the Turkish Minister of War, to Northern Arabia. The second was the shelling of the shrine of Kerbela, which is sacred to Mohammedans of both Persia and India, and which contains enormous treasures, the offerings of pilgrims for centuries past.

The New York Times
Published: June 23, 1916

المنطقة العربية في ثورة ضد الأتراك

إعلان الاستقلال والسيطرة على مكة وجدة والطائف

حصار شديد على المدينة المنورة

كبير أشراف مكة يوجّه الحركة نحو اتحاد كونفدرالي للقبائل العربية

لندن ٢٣ – تفيد التقارير أنّ انتفاضة حقيقية تجري ضدَّ الأتراك في الجزيرة العربية، وأن الثوار استولوا على المدينة المقدسة مكة وعلى جدة، الميناء البحري الرئيسي للجزيرة العربية، ومدينة الطائف التي تبعد ٦٥ ميلاً جنوب شرق مكة، وأنهم أعلنوا استقلال العرب عن الحكم العثمانيّ.

وذكرت «التقارير» أيضاً، أنّ الانتفاضة في مكّة قد سبقها تمرّد في كربلاء التي تبعد ٥٥ ميلاً جنوب غرب بغداد في بلاد ما بين النهرين، وهي مدينة مقدسة إذ تحوي ضريح الحسين، أحد أحفاد النبي محمد، وتمّ طرد الأتراك منها.

وجاء في رسالة القاهرة، أن كبير أشراف مكة، أعلن الاستقلال بدعم من قبائل عربية في المناطق الغربية والوسطى من البلاد، وهو من بدأ العمليات التي حققت نجاحاً بارزاً في التاسع من حزيران.

ويقال إن حاميات مكة، وجدة، والطائف، قد استسلمت فيما عدا حصنين صغيرين ما يزالان يقاومان، ويبدو أن كبير أشراف مكة يتلقى عوناً من أبنائه في إدارة الحركة في مكة، وهم الذين يُنظر إليهم في الأوساط الأوروبية، على أنّهم على درجة كبيرة من الكفاءة.

نتائج الحركة القوميّة العربيّة

جاءت الثورة نتيجة لما سمي بالحركة القوميّة العربيّة، التي اكتسبت زخماً منذ عام ١٩١٣. وتهدف إلى إلغاء فوضى الحكم التركيّ والاضطهاد وسوء إدارة الضرائب، بالإضافة لطرد الأتراك من كافة أرجاء شبه الجزيرة العربية وتشكيل كونفدرالية واسعة من القبائل العربية.

تمّت الإشارة «من قبل خبراء بريطانيين» أن القبائل العربية افتقدت التلاحم منذ قرون، وفي حال عدم تمكّن كبير أشراف مكة وأبنائه من تأسيس كونفدرالية جديدة على أساس أكثر ثباتاً من أيّ ائتلاف، جرت محاولة تشكيله حتى الآن، فهناك شكٌّ في أن يتمكنَ العرب من تحقيق جبهة موحدة للحفاظ على استقلال دائم.

ذا نيويورك تايمز

٢٣ حزيران ١٩١٦

ARABIA IN REVOLT AGAINST THE TURKS

Reports have been received here that a serious uprising against the Turks is in progress in Arabia and that the rebels have captured the Holy City of Mecca, Jedda, the chief seaport of Arabia, and Taif, 65 miles southeast of Mecca, and have proclaimed independence of the Arabs from Ottoman rule.

It was also said that the rising at Mecca was preceded by a similar insurrection at Kerbela, 55 miles southwest of Baghdad in Mesopotamia. It is a sacred city because it contains the tomb of Hussein, a grandson of Mohammad. All the Turks were driven out of Kerbela.

According to a dispatch from Cairo, the Grand Sherif of Mecca, the Chief Magistrate of the holy city, proclaimed independence, and was supported by Arab tribes of the west and central parts of the country. He began operations about June 9 and won signal success.

It is said the garrisons of Mecca, Jedda and Taif surrendered with the exception of two small forts at Taif, which are still resisting.

The Grand Sherif was presumably aided in the management of the Mecca movement by his sons, who long have been regarded in European circles as very able men.

The revolt is the outcome of the so-called pan-Arab movement, which has been gaining impetus since 1913. It aims at the abolition of Turkish misrule, oppression and mal-taxation, at the ejection of the Turks from the whole of the Arabian Peninsula, and at the formation of a great confederation of Arab tribes.

The Arab tribes, it is pointed out (by some British experts), have lacked cohesion for centuries and unless the Grand Sherif and his sons are able to establish a new confederation on a firmer basis than any coalition heretofore attempted, it is doubtful whether the Arabs will be able to present a united front enough to make their independence permanent.

The New York Times

June 23, 1916

GRAND SHERIF AND GRAND TURK.

Mecca of the Black Stone, a relic of immemorial paganism of a sort sacred among the ancient Arabians and all primitive peoples, in its Mohammedan mythology the gift of GABRIEL to ABRAHAM, was struggling for independence more than twelve hundred years ago. Since the death of IBN ZUBAIR, its candidate for Caliph in 692, Mecca and the Hejaz region have been subject to the master Mohammedan State. The great days of the Caliphs were Mecca's fat days. It shared in the misfortunes of their decay. Sultans of Egypt, Sultans of Yemen, fought for the prize, the glory, and the profits of the holy city of pilgrims, inns, lodging houses, beggars, and all uncleanness. Native Emirs fought for it, too, won power, lost it in the thirteenth century to Egypt, whose conquest by the Ottomans in the early sixteenth gave the Turks a predominance, often and for long periods not much more than a name.

The Arab tribes are always as independent as they can be. They hate the Turks. They are restive, indeed, under any authority; and their ability to co-operate and combine in a central State is more than doubtful. The Emirs, or Sherifs, of Mecca gained as the Turkish overlordship became weak. They were great toward the end of the eighteenth century. After the wars of the Wahhabis, those Arabian Puritans and plunderers, of whose manners PALGRAVE gives so strange and intimate a description in "Central and Eastern Arabia," a classic of travel, MEHEMET ALI put the Turks back in power. But, capital of a Turkish vilayet though Mecca be, with a Turkish Governor and garrisons in the cities, the actual boss has been the Sherif. Any descendant of the Prophet being a Sherif, it is the fashion of the West to call the Sherif of Mecca the Grand Sherif. He is a descendant of HASSAN, grandson of MOHAMMED, and fourth son of the Caliph ALI. This gives him a high claim to a semi-religious ancientry and to popular respect. Politically, he and his line represent the old Emirs of Mecca. Through his dependents and clan relationships he gives the Bedouins such law, the customary law of the tribes, as the black tents can be made to accept. Two patrician families contest the dignity. By setting one against the other the Sultan of Turkey has sustained with varying fortune a place in the Hejaz. From the early '80s that position bettered, and the Hejaz Railroad strengthened it. It was always hard work to protect the pilgrim caravans. Carrying them by rail may be profitable. Much has been said of the "strategic" value of the Hejaz Railroad, but nothing could make the Turkish position in Arabia other than precarious. The Young Turks, with their genius for disaster, sacrificed many soldiers in vain attempts to enlarge or maintain the Turkish occupation of part of an irreclaimably wild peninsula. The south and east coasts are spheres of British influence. The ports of the west coast are accessible to the British from the Red Sea.

For eight years the Young Turks have been steadily diminishing the territory of their country. Now the Hejaz is lost, or sure to be lost. Mecca, Jeddah, its trade and pilgrim port, and Taif have been taken, if a Reuter dispatch from Cairo tells the truth. Medina, the other holy city, is besieged. It is not necessary to believe that the violation of the shrine of Kerbela, where was slain HASSAN'S brother, HUSSEIN, hero with him of the miracle play whereat the Persians weep so bitterly, plays much of a part as a cause of the Arab rising. The Sunnites are not apt to care much for the lacerated feelings of the Shiites. Nor was the alleged execution of "influential pilgrims," victims of a visit of ENVER Pasha, a character now become almost legendary, needed to stimulate revolt. And ultimate control by Germany, Turkey's suzerain, of the holy cities looks like a manufactured fear. Arabians are always ripe for insurrection. The war, the recent and present plight of Turkey, and the Russian successes in Armenia were sufficient causes.

Exactly what the Sultan, who has mighty little left to lose, loses in privilege by the revolt is hard to estimate. The value of the guardianship of the holy cities, a privilege that has passed from chief Mohammedan State to State, has much diminished in modern times. No great Mohammedan State survives. The myth of the religious solidarity of Islam has been exploded. The Sultan's religious headship has long been a fiction rather tolerated than believed.

The New York Times
Published: June 25, 1916

كبير الأشراف وتركيا العظمى

ظلّت القبائل العربيّة على قدر استطاعتها مستقلّة على الدوام، فهي تبغض الأتراك، كما أنّها تثير القلاقل في ظلّ أيّ سلطة، وهناك الكثير من الشكّ في قدرتها على التعاون أو الانضواء ضمن دولة مركزيّة، لقد تحقق مكسب لأمراء وأشراف مكة حين ضعفت السيادة التركيّة وأصبحوا بمركز كبير في نهاية القرن الثامن عشر.

وفي أعقاب حروب الوهابيين، ورغم أنّ محمد علي، أعاد الأتراك إلى السلطة، وجعل مكة عاصمة لولاية تركيّة مع وجود حاكم وحاميات تركية في المدن، إلا إنّ كبير أشراف مكة «الحسين» كان هو الحاكم الفعليّ.

إنّ أيّ سليل للنبي محمد هو شريف، ومن تقاليد الغرب استخدام مخاطبة شريف مكة بكبير الأشراف، فهو سليل الحسن حفيد النبي محمد والابن الرابع للخليفة علي وهو ما يمنحه الحقّ الأعلى بادعاء النسب، والفوز باحترام شعبيّ.

لقد قيل الكثير عن قيمة سكة حديد الحجاز، ولكن ليس هناك أكثر من سكة الحديد يؤدي لزعزعة الوضع التركي، أما حزب تركيا الفتاة، فقد قام بإحداث الكوارث وضحى بالكثير من الجنود في محاولات غير مجدية لتوسيع احتلال تركيا لجزء من شبه الجزيرة العربية الذي يتعذر استرداده أو الحفاظ عليه.

لقد فقد الأتراك الحجاز الآن، كما جرت السيطرة على مكة المكرمة وجدة وهي ميناء للحج والتجارة، أمّا المدينة المنورة، وهي المدينة المقدّسة الأخرى، فهي محاصرة.

وما يخسره السلطان بسبب الثورة هو أمر يصعب تقديره، خاصةً أنّه لم يتبقَ من قوته إلا القليل ليفقدها. وحيث كانت السلطة الدينيّة للسلطان لفترة طويلة.

ذا نيويورك تايمز

٢٥حزيران ١٩١٦

GRAND SHERIF AND GRAND TURK

The Arab tribes are always as independent as they can be. They hate the Turks. They are restive, indeed under any authority; and their ability to co-operate and combine in a central state is more than doubtful. The Emirs or Sherifs of Mecca gained as the Turkish overlordship became weak. They were great toward the end of the eighteenth century.

After the wars of the Wahhabis, Mehemet Ali put the Turks back in power. But, capital of a Turkish vilayat though Mecca be, with a Turkish governor and garrisons in the cities, the actual boss has been the Sherif.

Any descendant of the Prophet being a Sherif, it is the fashion of the West to call the Sherif of Mecca, the Grand Sherif. He is a descendant of Hassan, grandson of Mohammad, and the fourth son of Caliph Ali. This gives him a high claim to a semi-religious ancientry and to popular respect. Politically, he and his line represent the old Emirs of Mecca. Through his dependents and clan relationships, the Grand Sherif will set down the customary tribal law among the Bedouins, as much as they may be willing to accept it.

Much has been said of the “strategic” value of the Hejaz Railroad, but nothing could make the Turkish position in Arabia other than precarious. The Young Turks, with their genius for disaster, sacrificed many soldiers in vain attempts to enlarge or maintain the Turkish occupation of part of an irreclaimably wild peninsula.

The Turks have now lost the Hejaz, Mecca, Jedda, its trade and pilgrim port, and Taif have been taken. Medina, the other holy city, is besieged.

Exactly what the Sultan, who has mighty little left to lose, loses in privilege by the revolt is hard to estimate. The Sultan’s religious headship has long been a fiction rather tolerated than believed.

The New York Times
June 25, 1916

GERMAN INTRIGUES AMONG ARABS VAIN

Non-Ottoman Moslems of Syria and Arabia Have Little Love for Turkish Rule.

COLD TO HOLY-WAR PLEA

Vast Propaganda Among Tribes by Moslems Owing Political Adherence to Russia and Britain.

The revolutionists against Turkish rule in Asia are composed of distinct races, each with independent traditions, culture, and ambitions, but united by the bond of the religion of Mohammed, as revealed by the Koran and by the idea of depriving the Turk of the power to wield this religion according to the Sultan in Constantinople.

There are the descendants of the original Moslems in the cities of Syria and Palestine, whose ancestors were robbed of both their independence and their religion by the Turks in the fourteenth century. There are the wandering tribes of Arabia, who have never acknowledged the Turks as their master, either politically or religiously, and whose wonderful legends and culture have been revealed to the world by Sir Richard Burton, who visited them disguised as an Arab in 1855. Neither has ever acknowledged that the power of the Sheik-ul-Islam has passed from Mecca to Constantinople, or that the spiritual force of the Caliphate has gone hence from Bagdad.

The dwellers of the Levantine cities have long been under the influence of the Young Turk party of Constantinople, and in November last revolted under the leadership of Djemal Pasha, former Minister of Marine and then Military Governor of Syria. They formed themselves into an association known as the Syrian League, but their conspiracy was discovered and many executions took place.

Ever since the war began German agents, who had learned their Arabic at Bonn or Heidelberg, have been attempting to win over the Arabs by adopting Sir Richard's tactics and disguised as wandering Sheiks, but with varying success.

When the Sultan of Turkey induced the Sheik-ul-Islam to proclaim a "Jihad," or Holy War, in November, 1914, he met with few responses among the non-Ottoman inhabitants of Syria or Arabia. His name was Hairi Bey, a man of repute and learning, and with a leaning toward Russia and Great Britain, who govern millions of his co-religionists who are not Turks. Two months ago Hairi Bey was deposed and disappeared and a Kurd named Mussa Kaizim from the Kharput district was made Sheik-ul-Islam. At the time of his elevation a letter from Constantinople to the *head of the Moslems of* India then in London said:

"He is well known to be ready to play the game of the strong Germanophile elements in Turkey, and this accounts for, as it lends significance to, his selection for the office, which he occupied once before during a short period in 1913."

It is said to be a well-known fact in diplomatic circles that the British campaign on the Tigris was partly engineered by and had the approval of the highest Moslem authorities of India. Most of the troops under General Townshend, who surrendered at Kut-el-Amara the other day, were Indian Moslems, who had expected to wrest Bagdad and then the Holy City of Mecca from the domination of the Ottoman Turks, who had for years plundered both British and Russian Moslems while making the required pilgrimages to Mecca.

The foregoing is said to be the principal reason why British prestige among Moslems has not suffered by the recent surrender of the Anglo-Indian force on the Tigris and why Russian prestige has been greatly augmented by the successes of the armies of the Grand Duke Nicholas in Armenia and on the western frontier of Persia.

There is known to be a vast system of missionary work conducted by Moslems, who acknowledge political adherence to Great Britain or Russia, with far-reaching and intricate ramifications all over Turkey in Asia, but so secretly does it labor and so great are the risks incurred by its agents that little is known of its achievements.

The present revolt against Turkish rule may be due to these Moslems, who have faith in their protectors, either British or Russian, and who are pledged to the great Moslem institutions of Southern Serbia, the Caucasus, and India to free Islam from the thralldom of the Turks, or at least to make known to their non-Turkish coreligionists what the Kaiser-kult will mean to Turkey in Asia.

DESIGNERS ALLEGE THREATS

Write the Mayor Asking Protection From Cloak Strike Pickets.

In an advertisement in THE TIMES this morning the United Cloak and Suit Designers' Mutual Aid Association publishes two letters, one sent to Mayor Mitchel and one to Benjamin Schlesinger, President of the International Ladies' Garment Workers' Union, charging that the designers have been prevented from attending to their work by strike pickets. The designers charge that the police refused protection, and call on Mayor Mitchel to see that they are guarded. In the letter to Schlesinger the designers threaten damage suits.

Mr. Schlesinger said last night:

"None of our pickets has threatened any one. Many designers used to be garment workers, and the pickets may have stopped some of them under the impression they were strikebreakers."

Union officials said they had heard that manufacturers had made large purchases of beds and cooking utensils last week. Under the belief that this means the quartering of strikebreakers in the factories, Mr. Schlesinger said he would invoke the factory-laws to prevent such procedure.

Jersey Zionists Organize.

Two hundred persons, representing every section of New Jersey, met yesterday afternoon in the synagogue of Congregation B'Nai Abraham, Newark, and formed a State federation of Zionists. Its purpose will be to arouse interest in the Zionist movement and to form societies in every city in New Jersey. The Rev. Julius Siberfeld of Newark was elected President of the federation; Vice President, E. Fisher, and Secretary, Philip Levine.

The New York Times
Published: June 26, 1916

المؤامرات الألمانية ضد العرب تذهب سدى

يتشكّل رجال الثورة ضد الحكم التركيّ في آسيا من أعراق مختلفة ذات تقاليد وثقافة وطموحات مستقلة، لكنّهم يتوحدون برباط الإسلام دين النبي محمد، وبما جاء في القرآن، ويتوحدون بفكرة حرمان الأتراك من سلطة ممارسة الدين تبعاً للسلطان في القسطنطينية.

هناك أحفاد لأوائل المسلمين في مدن سوريا وفلسطين، سلب الأتراك استقلالهم ودينهم في القرن الرابع عشر، وهناك قبائل متنقّلة في الجزيرة العربية لم تعترف أبداً بسيادة الأتراك لها سياسيّاً أو دينيّاً.

ومنذ أن بدأت الحرب، يحاول عملاء ألمانيا كسب العرب إلى جانبهم بدرجات مختلفة من النجاح. وحين دعا سلطان تركيا شيخ الإسلام إلى «الجهاد» أو الحرب المقدسة في تشرين الثاني ١٩١٤، لم تلقَ دعوته إلا القليل من الردود بين سكان الجزيرة العربية وسوريا من غير العثمانيين.

وهناك حديث عن حقيقة معروفة في الأوساط الدبلوماسيّة، وهي أن أعلى السلطات المسلمة في الهند كانت قد خططت جزئياً للحملة البريطانيّة في دجلة ومنحتها موافقتها، ومعظم الجنود الذين كانوا تحت إمرة الجنرال تاونسند استسلموا في معركة كوت العمارة في ذلك اليوم، كانوا هنوداً مسلمين يأملون انتزاع بغداد من سيطرة الأتراك العثمانيين.

يقال: إنَّ ما ذُكر أعلاه، كان السبب الأساسي لعدم تأثر الهيبة البريطانية بين المسلمين؛ بسبب استسلام القوات الهندية البريطانية مؤخراً.

ذا نيويورك تايمز

٢٦ حزيران ١٩١٦

GERMAN INTRIGUES AMONG ARABS VAIN

The revolutionists against Turkish rule in Asia are composed of distinct races, each with independent traditions, culture and ambitions, but united by the bond of Islam, the religion of Mohammad, as revealed by the Koran and by the idea of depriving the Turks of the power to wield this religion according to the Sultan in Constantinople.

There are the descendants of the original Moslems in the cities of Syria and Palestine, whose ancestors were robbed of both their independence and their religion by the Turks in the fourteenth century. There are wandering tribes in Arabia who have never acknowledged the Turks as their master, either politically or religiously.

Ever since the war began, German agents had been attempting to win over the Arabs, but with varying success. When the Sultan of Turkey induced the Sheik-ul-Islam to proclaim a “Jihad” or holy war in November 1914, he met with few responses among the non-Ottoman inhabitants of Syria or Arabia.

It is said to be a well-known fact in diplomatic circles that the British campaign on the Tigris was partly engineered by and had the approval of the highest Moslem authorities of India. Most of the troops under General Townshend, who surrendered at Kut-el-Amara the other day, were Indian Moslems who had expected to wrest Baghdad from the domination of the Ottoman Turks. The foregoing is said to be the principal reason why British prestige among Moslems has not suffered by the recent surrender of the Indian-British forces.

The New York Times

June 26, 1916



THE SUN, SUNDAY, JUNE 25, 1916.

The Arabian Revolt.

The uprising in Arabia against the Ottoman rule which has been reported from Cairo is not unexpected. The dissatisfaction of the Arabs, variously manifested on several occasions since the establishment of the Young Turk régime, has been growing, and there has recently been reported great activity of British and Russian agents among some of the more powerful Arabian tribes.

Ottoman rulers have had reason ever since the wane of their power to mistrust the loyalty of the people of the desert to the empire. The Arabs have never looked upon the Turks as the true guardians of Islam or the Sultans at Constantinople as the head of Mohammedanism. Mecca to them was the heart of the Moslem world, and the restoration of the caliphate to this holy city has been their greatest ambition.

It is thus but natural that the Arabs should take advantage of the present war to throw off an allegiance that they have hated and to seek their independence. There is no hope for them in a German power cooperating with the Turks; but there is a chance for the restoration of temporal power in the success of Russia and Great Britain, the two Governments under which lives the greatest Moslem population of the world. There is, of course, no proof that either of these nations has made any overtures. But at the same time it is evident that in their present campaigns on the Euphrates and in Asia Minor the Russians and the British could hope for no greater assistance than the active aid of the Arabs against their enemy.

Against the success of the revolt is the fact that the Turks, who must have been aware of the disaffection, are able to send against the revolutionaries a considerable army, and also that the Arabs have so long been torn by internal tribal strifes that united action now seems difficult to secure. But a revolution that may involve a million warlike people with a motive both temporal and spiritual injects a new and startling element into the world war.

الثورة العربية (ذا صن، ٢٥ حزيران ١٩١٦)

THE ARABIAN REVOLT (THE SUN, JUNE 25, 1916)



THE SUN, THURSDAY, JUNE 29, 1916.

MEDINA TAKEN BY ARABS, SAYS CAIRO

Followers of Grand Sherif of Mecca Capture Prophet's Burial City.

LONDON, June 28.—The city of Medina, in Arabia, has been taken after a siege by Arab rebel forces, according to despatches received here from Cairo to-day.

The Grand Sherif of Mecca declared his independence of the Turks and began military operations against them on June 9. The Turks already had been driven from Kerbela, southwest of Bagdad, containing the tomb of Hussein, grandson of Mohammed. On June 22 despatches from Cairo received in London announced that the rebel Arabs had occupied Mecca, the Holy City; Jedda, the chief seaport of Arabia and Taif, sixty-five miles southeast of Mecca.

At that time the Arabs were besieging Medina, on the Mecca railway, some 225 miles north of the Holy City. Medina is the burial place of Mohammed and is a town of 20,000 inhabitants.

MOROCCAN REVOLT DOWNED.

French Suppress a Serious Uprising in El Quad Region.

PARIS, June 28.—Despatches from Rabat, Morocco, state that a serious revolt of tribesmen in El Quad region in Algeria has been put down by French troops after heavy fighting.

Two French columns stormed the principal stronghold of the tribesmen and although a desperate resistance was offered, succeeded in capturing it. The leaders of the uprising then surrendered.

القاهرة تقول إن المدينة المنورة أصبحت مع العرب (ذا صن، ٢٩ حزيران ١٩١٦)

MEDINA TAKEN BY ARABS, SAYS CAIRO (THE SUN, JUNE 29, 1916)

Advanced Notice.

Little Willie came to his mother with the following query:

"Mother, what would you do if some one broke the large vase in the parlor?"

"I would whip him," responded mother.

After a few seconds elapsed Willie, with a broad grin, said:

"Well you had better get ready. Papa broke it."—New York Times.

ARABIA, AT THE SAME TIME THE PRIZE AND PUZZLE OF THE WAR

Revolt of Arabs Under Grand Sherif of Mecca Against the Turks is the Latest Development of Complicated Situation.

(By R. Insley-Casper.)

The British and the Turks are the only enemies in this great war who still find it possible to express any degree of respect or admiration for each other. Especially since the British left Gallipoli—when, it is currently reported in London, some one high in the service of the Sultan accepted a substantial gift of gold from some one high in the service of King George to facilitate the departure—there has been a continuous exchange of compliments on the valor and courtesy of each other's soldiers. It is refreshing and at the same time humorous, because it reveals regret that the old-time relations, often profitable to both, have been interrupted by a clashing of arms which may be mutually profitless. As the statesmen and military commanders of the two countries survey the present situation in their theatres of war, it must be increasingly evident to all of them that they are working at cross purposes.

The operations directed from Constantinople and Cairo cover not only Mesopotamia and the region of the Persian Gulf, but Syria and Arabia and the abode of the sons of Arabia over which Britain still holds uncertain rule in Western Egypt. The most recent events have been laid at Mecca and Medina, the holy cities of Mohammedanism, the one the birthplace of the Prophet, the other his burial place, and the principal seaport of Arabia, Jiddah, where steamships from Egypt have been wont to land thousands of the followers of Mahomet en route to worship at his shrine in Mecca. These three cities have been seized by Arabs revolting from Turkish sovereignty, led by the Grand Sherif of Mecca.

The British authorities in Egypt have probably purchased the Arabs around Mecca for a handsome sum, just as the Turks undoubtedly bought the Arabs in Western Egypt. But having gone that far, they dare not go go further in injuring each other for fear of turning a weapon against themselves. Cairo and Constantinople must both longingly sigh for the bygone days when they joined together in bribing the Arabs not to pillage and murder the pilgrims to Mecca, whether coming from Egypt and India or from the neighborhood of the Bosporus.

Trouble Now Centres in Mecca.

Mecca is the forbidden city. The British could, of course, send a large body of Indian troops from Egypt, made up of Mohammedans, disembark them at Jiddah, and start them under the command of native officers to Mecca and Medina, to reinforce the grand sherif. The result would likely be that when a Turkish force appeared, flushed with victory over the British and the Russians, led by Mussulmans embodying for the moment a revival of ancient Mohammendan martial power, the bond of religious union would be far stronger than that of a divided political allegiance. The British would be casting to the winds all the wisdom garnered by a century of experience in India if they sent an army of Mohammendans to fight brothers in their faith. The commander of the forces in Egypt, with an army numbering hundreds of thousands at his disposal, will have to let the few armed men professing allegiance to the grand sherif of Mecca fight it out with a large Turkish army now on its way to Mecca and already claiming to have seized the British free port, Aden, at the southern end of the Red Sea.

For the same reason that the British will not trust Mohammendan troops in Mecca, they will not encourage pilgrimages to the Holy City now that Turkish prohibition against pilgrimages from the countries of her foes has been temporarily annulled, lest the treacherous Arabs might have decided once more to affiliate with the Turks when their mosques were crowded with pilgrims nominally subjects of the British or the Russian empire. But, above all, the British have the same, if not a greater interest than the Turks in discouraging the Arabs from dreams of a restoration to political power.

The war between Britain and Turkey has, so far, chiefly benefited the Arabs and in that way laid up future trouble for themselves, but the primary object of the British, Russian, French and Italian governments in that part of the world is Syria, still part of the Turkish empire. Syria, with its long coast line on the Mediterranean, and its cities of the Holy Land, with its vast natural resources desired for exploitation by European and American financiers with the same insatiate greed that they have for the even more ancient land of the Euphrates and the Tigris; Syria, with its railroad centres connecting at Damascus the overland route from Europe into Asia and Africa—Syria is financially, commercially, politically in the hands of the Germans. Jealousy of teutonic predominance in Palestine has its place as one of the causes of this great war. Britain, France, Russia and Italy have their own conflicting interests there. Germany's increasing power so outstripped them all that the quadruple entente, weighing in the balance the whole of its assets in Syria, found itself unable to compete.

Emperor William Crossed the Jordan.

William II., in 1898, was the first European sovereign who crossed the River Jordan since 1099, when Godfrey of Bouillon and his followers of the First Crusade captured Jerusalem from the Moslems and founded there the Latin kingdom. The emperor, accompanied by Empress Augusta Victoria, made a formal entry into the city of the Holy Sepulchre through the Jaffa Gate and in one of the most spectacular scenes of modern times gave notice to the world that he intended taking possession of this land of the Crusaders by means of the peaceful penetration which the friendship of the Turkish sultan opened up to him and his Germans.

The kaiser visited Jerusalem ostensibly to dedicate the church of the Savior, the ground having been presented to his father when the beloved Crown Prince Frederick in 1869 received the deed for it at Constantinople on his way home from the ceremony of the opening of the Suez canal. This was a gift representing appreciation of tireless work in laying the foundation of friendship between Prussia and Turkey by Emperor William I. and the great Von Moltke.

William II. in 1898 sealed this friendship by guaranteeing the integrity of Turkey's possessions in Asia, as well as assuring the responsibility of financial reorganization throughout the Turkish empire. The sultan credit was not good in other European countries at that time. He paid for German support with the concession for the Bagdad railway, and he gave to the kaiser a site for another church where had been the abode of the Virgin Mary, the most sought-after piece of ground in Jerusalem by Christian sovereigns. The sultan's refusal to give it to Czar Nicholas I. in 1848 was one of the causes of the Crimean war. To other emperors and kings who sought to buy it the sultan said he would not sell it if the whole area was covered with pieces of gold. William II. presented it to his Catholic subjects and placed it under the guardianship of the pope.

France Long Protector of Catholics.

The right which France held from the fifteenth century to act as guardian of the political rights of all Catholics in the Turkish empire, including Palestine, has been usurped by Germany with the acquiescence of the sultan. Russia's ambition to control the affairs of the sultan in Palestine has likewise come to naught. The British as far back as 1845 succumbed to Germany's superior tactics in seeking political-religious influence at Jerusalem, the Anglo-German bishopric, founded in 1840, being dissolved five years later with Prussia in full charge.

To-day the Germans are alone in the country, their European rivals being driven out by the sultan. The institutions of the Greek Orthodox church at Jerusalem, under the protection of the Russian government, capable of sheltering 1,000 pilgrims from the Balkans and the land of the czar, have all been closed. The monks of the Latin, the Greek and the Armenian churches, who frequently fought hand to hand for the privilege, centuries old, of performing simple duties at the holy places—they have all been sent forth in exile. The British missionary schools have likewise been closed. The Church of the Nativity, the oldest existing church building on earth, the Church of the Holy Sepulchre and all other sacred places connected with the Nazarene are solely in the hands of the teutons.

The cynical would, however, see in the so far fruitless attempts of the quadruple entente to break down Germany's door barring them from Syria a campaign related to religion a little and to business a great deal. The prediction of Napoleon I. that Jerusalem would one day be the capital of the world seemed not so much a fantastic idea to French, British and Russian financiers who were transforming it into a modern city and beginning to exploit the mineral deposits of the Dead Sea basin, calling it the Klondike of the Holy Land. Mines of copper, famous in Byzantine times, bitumen, marble, porphyry and phosphates necessary to agriculture, as well as coal and oil, are believed by exploiters and financiers to lie in lavish quantities in Syria. With a railroad equipment throughout the country which the Germans are industriously completing even during the war, having opened last December a new line from Jerusalem to Beersheba, fifty miles in length, Palestine is placed in rapid communication with the east and the west. British and French warships occasionally an Italian, bombard the Syrian coast at frequent intervals. So far there has been no great assault. It can be expected any time in the future.

State Senator Charles F. Murphy of Brooklyn, N. Y., has bought the famous old Smalley inn at Carmel, N. Y., which Gen. Putman used as headquarters in the revolution, and will operate it as an up-to-date hotel.

The Duke of Devonshire, who is to succeed the Duke of Connaught as governor-general of Canada, is one of the wealthiest of the peers, owning about 180,000 acres of land in England and Ireland and half a dozen palatial homes.

Frank O. Lowden, who appears to be the most likely candidate for the republican nomination for governor of Illinois this year, is a son-in-law of the late George M. Pullman, the palace car magnate.

المنطقة العربيّة، الجائزة ولغز الحرب

لا يزال البريطانيون والأتراك الأعداءَ الوحيدين في هذه الحرب الكبيرة، الذين يرون أن هناك إمكانية للتعبير عن احترام أو إعجاب لبعضهم بعضاً، إن العمليات العسكرية التي توجّه من القاهرة والقسطنطينية لا تشمل فقط بلاد ما بين النهرين ومناطق الخليج الفارسيّ، بل تشمل أيضاً سوريا والجزيرة العربية.

لقد تركزت معظم الأحداث الأخيرة في مكة المكرمة والمدينة المنورة وجدة الميناء الرئيسي للجزيرة العربيّة، وتمّ السيطرة على هذه المدن الثلاثة من قبل العرب الثائرين على السيادة التركية بقيادة كبير أشراف مكة.

ويمكن للبريطانيين دخول مكة المكرمة، من خلال إرسال مجموعة كبيرة من القوات الهنديّة المتواجدة في مصر والتي تتكون من المسلمين، وإنزالها في جدة والبدء بتحريكهم، تحت قيادة ضباط مسلمين، إلى مكة المكرمة والمدينة المنورة لدعم كبير أشراف مكة.

وبالرغم من كلّ ذلك، فإن البريطانيين والأتراك لديهم الغاية ذاتها، إن لم تكن غاية البريطانيين أكثر في منع العرب عن تحقيق أحلامهم في استعادة السلطة السياسية.

ذا صنداي سيتيزن (آشفيل إن. سي.)

١٦ تموز ١٩١٦

ARABIA, AT THE SAME TIME THE PRIZE AND PUZZLE OF THE WAR

The British and the Turks are the only enemies in this Great War who still find it possible to express any degree of respect or admiration to each other. The operations directed from Constantinople and Cairo cover not only Mesopotamia and the Gulf regions, but Syria and Arabia.

The most recent events have been laid at Mecca and Medina and the principal port of Arabia, Jidda. These three cities have been seized by Arabs revolting from Turkish sovereignty led by the Grand Sheriff of Mecca.

The British could, of course, access the holy city of Mecca by sending a large body of Indian troops from Egypt, made up of Moslems, disembark them at Jiddah and start them under the command of native officers to Mecca and Medina, to reinforce the Grand Sherif. But the result would likely be that when a Turkish (Moslem) force appeared, flushed with victory over the British and the Russians, embodying for the moment a revival of ancient Moslem martial power, the bond of religious union would be far stronger than that of a divided political allegiance, and a Moslem army from India would likely refuse to fight brothers in their faith. The commander of the forces in Egypt with an army numbering hundreds of thousands at his disposal, will have to let the few armed men professing allegiance to the Grand Sherif of Mecca fight it out with a large Turkish army now on its way to Mecca and already claiming to have seized the British free port, Aden, at the southern end of the Red Sea.

For the same reasons that the British will not trust such troops in Mecca, they will not encourage pilgrimages to the holy city now that Turkish prohibition against pilgrimages from the countries of her foes has been temporarily annulled, lest the Arabs might have decided once more to affiliate with the Turks. Above all, the British have the same, if not a greater interest than the Turks, in discouraging the Arabs from dreams of a restoration to political power.

The Sunday Citizen, Asheville, N. C.

July 16, 1916

of Arras, nothing of importance occurred on the rest of the front.

Heavy Fire at Verdun Lines.

The French official statement of yesterday afternoon follows:

On the left bank of the Meuse a German attack with hand grenades against one of the trenches northeast of the Avocourt redoubt was repulsed.

On the right bank of the river the artillery fighting was sustained and intense in the sector of Fleury. We dispersed with infantry fire several reconnoitring parties of the enemy in Chapitre Wood.

In the Forest of Apremont several attempts of the Germans to make attacks were broken up by our curtain of fire.

The official communication issued by the French War Office last night reads:

On the right bank of the Meuse the bombardment was very violent on both sides in the sector of Fleury. There was no event of importance on the rest of the front.

The Belgian communication says:

Last night the Germans attempted an attack against our advanced posts in the neighborhood of Oudstuyvekenskerke. They were completely repulsed.

Today our batteries of all calibres carried out in the region of Het Sas a destructive fire against German works, which replied feebly.

DUC DE ROHAN DIES OF WOUND

Member of French Chamber Fell in Somme Fighting.

PARIS, July 15.—The Duke de Rohan, member of the Chamber of Deputies from the Department of Morbihan, died yesterday in a hospital at the front from wounds received on the preceding day in the battle of the Somme.

The Duke recently was promoted to be a Captain of Infantry. After being wounded before Verdun he received the Cross of the Legion of Honor.

NO BLUNDERS THIS TIME.

British Plans Working Out Well—Losses Not Yet Known.

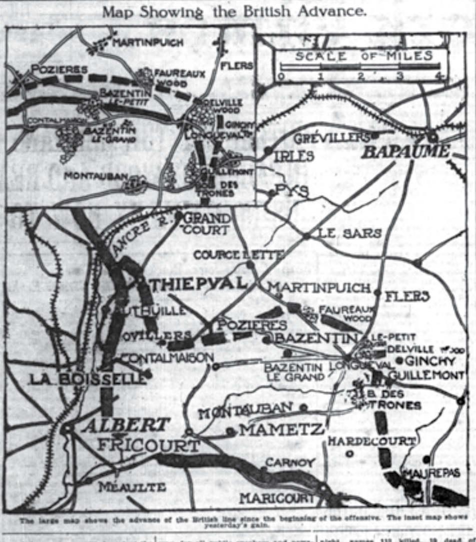
LONDON, Sunday, July 16.—All tidings from the front from correspondents and wounded agree that the British plans have been well worked out and executed. There are no reports of failure of the reserves to arrive, which turned the battle of Loos from victory into a costly stalemate, or a shortage of supplies or strategic errors, which changed the Mesopotamian and Gallipoli campaigns into tragedies.

General Sir Douglas Haig and his fellow-Scotchman, Sir William Robertson, Chief of the Imperial Staff, as fighting and planning leaders, backed by the Bureau of Munitions, appear to be a strong combination, while the entire organization and the fighting qualities of the new army pitted against the oldest and most highly organized modern military machine in the world, have been exceeding the nation's anticipations. Upon the workingmen of Great Britain rests the ultimate burden of the war, for all public speakers and newspapers lay stress on the need of an unlimited supply of ammunition.

The cost in life of the British attack cannot yet be estimated.

The officers' casualty list, issued to-night, names 113 killed, 19 dead of wounds, 156 wounded, 18 missing and believed killed, and 31 wounded and missing. Three-fourth of the officers listed are Second Lieutenants, and their average age is 23 years.

Map Showing the British Advance.



The large map shows the advance of the British line since the beginning of the offensive. The inset map shows yesterday's gain.

BRITISH HAND SEEN IN REVOLT OF ARABS

India Office Said to Have Planned Uprising of Grand Sherif of Mecca.

MOSLEM WORLD IS SHAKEN

Capture of Mecca, Medina, Kerbela Means Much to Stambul.

The revolt of the Grand Sherif of Mecca against Turkish rule seems already to have shaken the Moslem world to its foundations, whatever may have been its material gains.

When a dispatch from Cairo on June 22 announced a revolt of the Arabs against Turkish rule and that ...

[illegible]

... among Islamic peoples to two factors. The first is that until recently they formed the greatest independent Moslem State. The second is that they have been the guardians of the Holy Places, and the Sultan of Turkey has claimed to be the Khalif, or spiritual head, of the Moslem faith. The submission of the Sultan to Germany destroyed among non-Ottoman Moslems trust in the first, but the climax came when it was learned that a descendant of Mohammed had recovered from the usurper the places sacred to Islam.

What Mecca Means to the Arab.

To the Arab, however, Mecca is more than the birthplace of the Prophet. When Mohammed consecrated there the Masjid-ul-Haram, as the centre of the world of Islam, with the words:

"From whatever place thou comest forth, then turn thy face toward the Sacred Mosque,

"For this is a duty commanded by thy Lord,"

he neither invested the city with a new holiness nor established a new tradition of place. The Ka'abah, or Cubic Shrine, in the midst of the Sacred Mosque, had been the resort of pilgrims and a place of idolatrous worship long before his time. So strong indeed is said to have been the Arabian superstition that Mohammed, not daring to oppose it, took the bold course of adopting it, with most of its rites and traditions, as the cornerstone of his new religion—just as Christ took the faith of the Jews for his.

The holy house is practically a cube; ...

[illegible]

EFFECTS OF ARAB RULE.

Talcott Williams Says England Would Then Extend Her Possessions

[illegible]

Claims of Sherif and Sons.

[illegible]

Moslems Elsewhere May Aid.

[illegible]

MECCA FORTS SURRENDER.

Arabians Are Now in Complete Control of Holy City.

[illegible]

ATTACK BULGARIAN POST.

Allies Repulsed Near Greek Border, German War Office Says.

[illegible]

RULES THAT U-BOAT IS A MERCHANT SHIP

Government Makes Formal Announcement of the Status of the Deutschland.

VESSEL TO CARRY NO MAIL

Mrs. Marshall, Wife of the Vice President, Explores the Interior of the Under-Sea Craft.

[illegible]

... Hinsch of the German steamship Neckar, which is lying alongside the submersible. Captain Hinsch said Mrs. Marshall was the first woman to go below deck since the Deutschland arrived in American waters.

Captain Hinsch said the temperature of the interior of the submarine was about 110 degrees while Mrs. Marshall was exploring it. She expressed amazement at almost every turn. "It is wonderful, marvelous; it is impossible for me to express my feeling," she said after leaving the boat.

[illegible]

MAY APPRAISE DYES HERE.

Legal Complications Possible Over Duty on the Deutschland's Cargo.

[illegible]

DESTROYERS GO TO CAPES.

Will Keep Neutrality Watch While Deutschland is in Port.

[illegible]

Acknowledgment.

[illegible]

MRS. MARSHALL GOES ABOARD.

Wife of the Vice President Views U-Boat—Cup for Captain Koenig.

[illegible]

RUSSIANS FORTIFY NEWLY WON SOIL

Continued from Page 1.

which attempted to cross the Dvina near Lennewaden, northwest of Friedrichstadt, were repulsed.

[illegible]

Russians Report Further Progress.

[illegible]

... the village of Skrobowa were also repulsed by our fire.

On the front of our position southeast of Riga the Germans took the offensive against our sectors near Franiz, northwest of Pulkarn, but were repulsed by our artillery and infantry fire and by hand grenade fighting.

RUSSIANS ADVANCE NEAR TO BAIBURT

Capture of Turkish Positions Brings Them Within Ten Miles of That City.

[illegible]

... In the Caucasus advanced divisions of our right wing drove back and pursued to their main positions strong hostile reconnoitring patrols. In some sectors of the centre there was fighting of decreasing violence without resulting in success for either side. Actions continue with alternating success.

Our artillery fire prevented hostile warships from approaching the Dardanelles coast and the waters of Smyrna harbor.

An enemy biplane was compelled to descend near Tenedos.

Tuesday night a hostile cavalry division was defeated near Katia.

TODAY'S SUNDAY TIMES

Consists of 94 Pages,

as follows:

I. General News.

II. Fashions, Society, Drama.

III. Real Estate, Automobiles.

IV. Rotogravure and Picture Section.

V. Magazine Section.

ON THE FIRING LINE .... *By Pierre Loti*

SIR GILBERT MURRAY TELLS OF OXFORD IN WAR TIME.

CARRIER PIGEONS AS AN AID TO PREPAREDNESS.

WILL THE WAR BRING A NEW SOCIAL ORDER? .... *By Frederic Mathews*

FRANCE'S ALOOFNESS PAINS HER FRIENDS HERE ...... *By Whitney Warren*

WIRE DRAG TO FIND ROCKS IN THE EAST RIVER .... *By E. G. Sherrett*

NEVER BEFORE PUBLISHED LETTERS OF GENERAL WORTH, WRITTEN DURING MEXICAN WAR.

COMMISSIONER OF IMMIGRATION HOWE DISCUSSES IMMIGRATION AFTER THE WAR.

THE GREAT AMERICAN NOVEL WILL NEVER COME ..... *By James Huneker*

LORD CROMER TELLS HIS CIVIL WAR ADVENTURES.

WHY IS THE BIRTH RATE CONSTANTLY DECLINING?

ART AT HOME AND ABROAD.

VI. Review of Books (Folded in Magazine Section.)

VII. Editorial, Business, Financial.

VIII. Sports, Want Advertisements.

(Folded with Editorial Section.)

ITALY CUTS LAST TIE WITH GERMANY

Continued from Page 1.

which existed between Italy and her Allies, according to the agreement of Nov. 30, 1915, signed by the London Ambassadors of Italy, Japan, Russia, ...

[illegible]

Sanctioned High Council.

[illegible]

50,000 Germans in Italy.

Against the 30,000 Italian subjects in Germany and Belgium, there are about 50,000 German subjects in Italy. Many of them are Italian women who are married to Germans now fighting in the Kaiser's armies; others are German women who have married Italians, and German business men beyond the military age.

German investments of every kind in Italy are estimated, according to Dr. Vittoria Racca of the University of Rome, now with New York University, to be about $3,000,000,000. In an article in The Times of March 26, Dr. Racca said:

"Sooner or later this enormous amount of money would be lost if Germany were at war with Italy. On the contrary, if by a miracle of equilibrium it were possible to preserve it till after the war, not only Germany would be that much richer, but, if not politically, she would be able to still dominate Italy economically. And we must never forget that it was because Germany had been shrewd enough to take Italy to her side and to make her do what Berlin wanted, through the complete domination of Italy, that Germany was able to dominate Europe and the world during the last forty years."

ITALIANS PUSH ON IN POSINA VALLEY

Take Strong Austrian Positions and Repulse Counterattacks—Successes Elsewhere.

ROME, July 15.—Against strong Austrian resistance the Italians have carried strong positions at the head of the Posina Valley, according to the official statement given out today. Italian successes in the Tofana region continue. The statement follows:

In the region of the Adige Valley there have been intense artillery exchanges and infantry skirmishes. At the head of the Posina Valley on the night of the 13th we succeeded in carrying very strong enemy positions south of Corno del Coston and east of the Borcola Pass, notwithstanding the strong resistance of the enemy and the difficulty presented by the roughness of the ground. During the night the enemy launched several violent but unsuccessful counterattacks in which they lost heavily.

In the Tofana region our success continued to be very marked. Yesterday our Alpine detachments surprised and drove the enemy from his trenches near Castelletto and at the entrance of the Travenanzes Valley.

[illegible]

ITALIAN DESTROYER SUNK.

Austrian Submarine Torpedoes the Impetuoso in Adriatic.

[illegible]

"WE EXPECT FINAL SUCCESS," SAYS GREY

"Allies Gaining Confidence Every Week," He Writes to His Constituents.

BERWICK, England, July 15.—Sir Edward Grey, Secretary for Foreign Affairs, who has been created an Earl by King George, in a farewell letter to his constituents before becoming a member of the House of Lords, says:

"I have little time to give thought to words except when they can contribute to the conduct of the war. It will need all our energy and much sacrifice yet to secure a safe, lasting, and right-minded peace, although it is happily true that things are going so favorably for the Allies as to justify the fairest expectation of a satisfactory and final success.

"Every week, now, the Allies are gaining confidence and the enemy is losing it."

التدخل البريطانيّ واضح في الثورة العربيّة

يبدو أن ثورة كبير أشراف مكة ضدّ الحكم التركيّ، قد هزّت العالم الإسلاميّ من جذوره أيّاً كانت مكاسبها الماديّة.

وحين أعلنت رسالة من القاهرة في ٢٠ حزيران عن ثورة العرب ضدّ الأتراك وأن ثلاثة جيوش تحت إمرة ثلاثة من أبناء كبير أشراف مكة، قد سيطرت على جدة وهو ميناء مكة المكرمة على البحر الأحمر، وعلى المدينة المنورة والطائف وكربلاء، وأعلنت استقلال العرب في المدن والواحات التي كانت تحت الحكم العثمانيّ، استخف أشخاص، على دراية بالشرق والجزيرة العربية، بأهمية الثورة وبأثرها البسيط على الحرب، حيث قيل: إن العرب يفتقدون النظام، والانضباط ،والأسلحة الحديثة.

ومنذ ذلك الوقت ذكرت برقية من لندن في ٢٦ حزيران نقلاً عن رسالة لرويتر من القاهرة، أن الثورة تنتشر، وتلقي صحيفة المقطم العربية، التي تُنشر في القاهرة، الضوء على حجم وطبيعة الثورة وتطرحها في المقدمة كعامل هامٍ إن لم يكن حاسماً في التحركات الروسية والبريطانية في أرمينيا وبلاد ما بين النهرين.

هذا، ويقال إن الحاميات التركية الصغيرة في المدن المعنية تظهر خشية قليلة لدى الأتراك من العرب، لكن هناك في تلك المدن الممتدة عبر سكة الحديد من دمشق إلى المدينة المنورة، مخازن ضخمة لمدافع وبنادق وذخيرة كان الألمان قد عملوا على جمعها استعداداً للهجوم التركي الألماني على مصر.

لذلك، بات معلناً أن العرب تزودوا تماماً من تلك المصادر، بأسلحة حديثة وذخيرة كثيرة العدد وإمدادات للجيش لإقامة معسكراتهم في الصحراء.

ذا نيويورك تايمز

١٦ تموز ١٩١٦

BRITISH HAND SEEN IN REVOLT OF ARABS

The revolt of the Grand Sherif of Mecca against Turkish rule seems already to have shaken the Moslem world to its foundations, whatever may have been its material gains.

When a dispatch from Cairo on June 22 announced a revolt of the Arabs against Turkish rule and that three armies, under three sons of the Grand Sherif, had captured Jeddah, which is the port of Mecca on the Red Sea; Medina, Taif, and Kerbela, and had proclaimed the independence of the Arabs of the cities and oases from Ottoman rule, persons familiar with Arabia and the Levant rather disparaged the importance of the revolt as having little influence on the war. The Arabs were said to be without organization or discipline and lacked modern arms. Since then a cablegram from London on June 26, quoting a Reuter dispatch from Cairo, said the revolt was spreading.

The Mokattana [Al Muqattam], an Arabian newspaper published in Cairo, throws considerable light upon the scope and character of the revolt which bring it into the foreground as an important, if not the deciding factor in the Russian and British movements in Armenia and Mesopotamia.

The small Turkish garrisons captured in the towns invested are said to show that the Turks feared little from the Arabs, but in these towns along the railway which runs from Damascus to Medina were vast stores of rifles, guns and ammunition which the Germans had concentrated for the projected Turko-German attack on Egypt.

So it is declared that the Arabs are well-supplied from these sources with modern weapons, with plenty of ammunition, and with other army supplies necessary for campaigning in the desert.

The New York Times

July 16, 1916

ARAB REBELS SLAY 2,500 TURKS IN FIGHT

Forces of Grand Sherif of Mecca, Besieging Medina, Also Get Quantity of Arms.

LONDON, July 22.—Authentic news has been received in Cairo, Egypt, says Reuter's correspondent there, that serious engagements took place recently near Medina, Arabia, between Arab revolutionists and the Turkish garrison.

The garrison made a sortie against the Arabs, who were besieging the town from the southern side. In the fighting that followed the Turks are said to have lost 2,500 men, while the losses of the Arab forces, under command of the Grand Sherif of Mecca, leader of the rebels, was 500 men. The Arabs captured a large quantity of arms.

Sherif Abduldah is now bombarding the barracks at Taif, where the Turks are still holding out. The rebels expect that the garrison at Taif will capitulate soon.

An uprising against the Turks in Arabia was reported in a dispatch from London on June 22. The Grand Sherif of Mecca, the rebel leader, is the Chief Magistrate of Mecca. The rebels, according to previous reports from Cairo, have captured Mecca and Jiddah and Kinfuda, ports on the Red Sea.

The New York Times
Published: July 23, 1916

الثوار العرب يقتلون ٢٥٠٠ من الأتراك في الحرب

قوات كبير أشراف مكة تحاصر المدينة وتحوز على كميات من الأسلحة

تفيد أنباء موثوقة وصلت للقاهرة، كما يقول مراسل «رويتر»، أن اشتباكات خطيرة جرت مؤخراً بالقرب من المدينة المنورة في الجزيرة العربية بين ثوار عرب والحامية التركية، التي قامت بهجمة ضدّ العرب الذين كانوا يحاصرون البلدة من الجانب الجنوبيّ.

وذكر «مراسل رويتر»، أن الأتراك فقدوا ٢٥٠٠ من رجالهم في القتال، فيما خسرت القوات العربية التي كانت تحت إمرة كبير أشراف مكة، قائد الثوار، خمسمائة رجل. وقد استولى العرب على كميات كبيرة من الأسلحة.

وفي الطائف، يقوم الشريف عبدالله بقصف الثكنات حيث لايزال الأتراك يقاومون، ويتوقّع الثوار استسلام حامية الطائف قريباً.

وكانت رسالة إخبارية من لندن في الثاني والعشرين من حزيران ذكرت أنَّ ثورة نشبت ضد الأتراك في الجزيرة العربية، يذكر أن كبير أشراف مكة، هو قائد الثوار، ووفقاً لتقارير سابقة من القاهرة، فقد سيطر الثوار على مكة، وجدة، وميناء القنفذة على البحر الأحمر.

ذا نيويورك تايمز

٢٣ تموز ١٩١٦

EJECTION OF TURK FROM HOLY CITIES OF MECCA AND MEDINA STIRS MOSLEM WORLD



PREACHING A HOLY WAR TO MECCA PILGRIMS.

The news that the Turks have been ejected from the holy cities of Mecca and Medina, and that the people of Arabia have declared their independence has raced over the Mohammedan world like a wild prairie fire, and stirred it to its depths. The Western world received it as a news novelty, and in passing asked itself what effect it might have on the great war. Before venturing an answer to this paramount question, let use review the romantic politics of Arabia.

Arabia is the strangest geographical and political problem of our age. It lies at the very center of the Old World, great highways of the sea pass by its shores, and yet it remains mysterious and inaccessible. It gave mankind a new and lusty religion, but maintained its own aloofness. Its people conquered vast territories, and yet have never themselves been really conquered in their turn.

Use Primitive Weapons.

Arabia is a land where men still fight sometimes in chain armor; where the rifle has not wholly replaced the sword and the battleax; where every warrior rides to battle on a horse; where daring adventurers still carve out great kingdoms for themselves. Early this century a young chieftain, Ibn Saud, rode through the darkness at the head of 50 horsemen to the sleeping city of Riadh, in the heart of Arabia. By a stratagem he induced the guards to open the gate, galloped through the streets with his band, slew the governor, summoned the little army which awaited him some miles off, and founded a new dominion. Today he rules no inconsiderable part of the peninsula.

The Turks have never dominated Arabia and probably never will. They have merely held a few of the coastal provinces at the point of the sword and under constant menace from Arabs. Considering the weakness of the Turks in Arabia it is humiliating for England to think that she allowed her soldiers to be penned in at Aden by a small force of Turks and that the death of the faithful sultan of Lahey is still unavenged.

Such an authority as Lovat Fraser does not think that the rising in Arabia will have any marked effect upon the future course of military operations in the middle East, though he recognizes that a more sanguine opinion is held in Egypt.

No doubt the Turks are much embarrassed, and the last thing in the world they wanted was a great Arab rebellion. However, the Turks have guns and their troops are disciplined. The Arabs may possess a few old field pieces, but they have no modern guns and are not likely to have much ammunition. Turkish contempt for the Arabs, who have been treated with great cruelty, is sufficiently shown by the smallness of the garrisons at Mecca and the port of Jeddah. On the other hand, the very fact that the Arabs fight as irregulars has always baffled the Turk in his vain attempts to suppress Arabian insurrections. They harry his camps and his lines of communication, but they studiously avoid pitched battles except in their own quarrels. The Turks may, with great difficulty, eventually recover possession of the holy cities, but they will find it uncommonly hard to suppress the revolt.

May Mean Downfall.

Assuredly the Turks will make desperate efforts to get back the holy cities and suppress the revolt, for great consequences are bound to follow their success or failure. If it is failure the downfall of the Turkish empire will be advanced by depriving them of the last shreds of reputation.

Much depends upon whether the pilgrimage to the holy cities can be safely reopened. This year the pilgrimage season falls in October, and the Moslem devotees all over the world will be eager to perform their religious duties at Mecca and Medina.

طرد الأتراك من المدن المقدسة (ذا واشنطن بوست، ٣٠ تموز ١٩١٦)

EJECTION OF TURK FROM HOLY CITIES (THE WASHINGTON POST , JULY 30, 1916)



"All the News That's Fit to Print."

The New York Times.

THE WEATHER

VOL. LXVI...NO. 21,430. NEW YORK, TUESDAY, SEPTEMBER 26, 1916.—TWENTY-FOUR PAGES. ONE CENT

WILSON SEES ERA OF WORLD TRADE FOR AMERICA

SMALL INVESTORS SHY AT GERMAN LOAN

LEADERS ADMIT ALL UNIONS WILL NOT JOIN STRIKE

Zeppelins Again Raid English Counties; Berlin Admits Loss of Two Under Heavy Fire

ALLIES TAKE A DEADLY GRIP ON COMBLES

FREE 1,200 PACKAGES IN AMERICAN MAILS

ITALIANS STORM PEAK ON MONTE CAURIOL

ARABIAN REBELS TAKE TURKS' FORTS AT TAIF

Garrison Southeast of Mecca Surrenders with Military Stores and Ten Guns.

LONDON, Sept. 25.—Another success for the Arabian revolutionists is announced in a Reuter dispatch from Cairo today. It states that the Sherif of Mecca, leader of the revolutionary movement which has resulted in the capture of Turkish garrisons at Mecca and other important points, now reports that the Turkish garrison which has been holding out in the forts at Taif, sixty-five miles southeast of Mecca, has been forced to surrender.

The troops that surrendered, the dispatch adds, comprised fifty officers and 800 men, with ten guns and a large quantity of military stores.

الثوار العرب يستولون على قلاع الأتراك في الطائف (ذا نيويورك تايمز، ٢٦ أيلول ١٩١٦)

ARABIAN REBELS TAKE TURKS FORTS AT TAIF (THE NEW YORK TIMES , SEPTEMBER 26, 1916)

ARABIANS CAPTURE A TURKISH GARRISON

Yembo, Gateway to Holy Cities, Is in Hands of Grand Sherif, Who Organizes Rule.

LONDON, July 31.—An Arab force dispatched to the Hejas coast of the Red Sea after the fall of Jeddah has captured the Turkish town and fort of Yembo, says a Reuter dispatch from Cairo. The troops in the Turkish garrison were made prisoners and guns and munitions were captured.

Apparently, the dispatch adds, the Grand Sherif of Mecca is putting his house in order. He is arranging for the publication of a weekly official journal, whereby news and opinions may be conveyed to the people. He has appointed an Arab to collect the customs at Jeddah, has nominated doctors to study hygiene in the army, and has named a competent police instructor.

The Grand Sherif of Mecca, the Chief Magistrate of the Holy City, proclaimed his independence of Turkish rule early in June, and was supported by Arab tribes in the west and central parts of Arabia. The Sherif began operations about June 9, and in a short time captured the garrisons of Mecca, Jeddah, the chief seaport of Arabia, and the town of Taif.

Yembo is the Red Sea port of the City of Medina, which lies 125 miles to the west. It is a place of transit for pilgrims from Egypt to the holy cities.

The New York Times

Published: August 1, 1916

العرب يحتلون موقعاً عسكرياً للأتراك

ينبع، بوابة المدن المقدسة، تقع في يدي كبير الأشراف الذي يتولّى تنظيم الحكم

سيطرت قوة عربيّة، أُرسلت لساحل الحجاز على البحر الأحمر عقب الاستيلاء على جدة، على مدينة وحصن ينبع، وفقاً لما جاء في رسالة من رويتر في القاهرة. وقد أُسر جنود الحامية وتمّ الاستيلاء على المدافع والذخيرة.

كما يبدو أن الرسالة تضيف، أن كبير أشراف مكة يعمل على ترتيب بيته، ويعدّ لنشر صحيفة رسميّة أسبوعيّة لنقل الأخبار ووجهات النظر للشعب. وقد عيّن عربياً لجمع رسوم الجمارك في جدة، واختار أطباء لدراسة علم الصحة في الجيش، وعين مدرباً للشرطة يتمتع بالكفاءة.

كما أعلن كبير أشراف مكة وكبير القضاة في المدينة المقدّسة الاستقلال عن الحكم التركي في أوائل حزيران بدعم من قبائل عربية في الأجزاء الغربية والوسطى من الجزيرة العربية. واستطاع في وقت قصير بعد أن أطلق العمليات العسكرية في ٩ حزيران، السيطرة على حاميات مكة، وجدة «الميناء الرئيسي للبحر الأحمر» ومدينة الطائف.

وتعتبر ينبع، ميناء المدينة المنورة على البحر الأحمر، وتبعد ١٢٥ ميلاً إلى الغرب، وهي مكان عبور الحجاج من مصر للأماكن المقدسة.

ذا نيويورك تايمز

١ آب ١٩١٦

GRAND SHERIF OF MECCA DISOWNS YOUNG TURKS

Tells of Outrages Against Moslems and Denounces Staunch Friends of Germany.

LONDON, Aug. 25.—The Grand Sherif of Mecca, Chief Magistrate of the Holy City, who announced his independence of Ottoman rule in June, and supported by Arab tribes, captured the Turkish garrisons of Mecca and several other cities, has proclaimed a definite rupture between orthodox Mohammedans and those represented by the Committee of Union and Progress, which is now in power in Turkey. In his proclamation, as forwarded from Cairo by Reuter's correspondent, the Grand Sherif denounces Enver Pasha, Talaat Bey, and Djemal Pasha, Young Turk leaders, staunch supporters of Germany, and among the most powerful figures in Turkey. Djemal Pasha is commander of the Turkish forces in Syria and is reported to have adopted severe measures to crush the revolution.

The proclamation of the Grand Sherif, addressed to "All our Moslem brothers" follows:

"We were one with the Government until the Unionists appeared. Since then ruin has overtaken the State, which now has been drawn into this fatal war. We bore with the Unionists, notwithstanding their departure from the precepts of religion, until it became apparent that Enver Pasha, Djemal Pasha, and Talaat Bey absolutely ruled Turkey, doing whatever they pleased. On one day they hanged twenty-one of the most honorable and enlightened Moslems, while children, old men, and delicate women were bereaved of their natural protectors and subjected to foul usage, even torture. What stronger proof of their faithlessness is needed than the bombardment of holy places, such as Abraham's Tomb, and the killing of persons praying within a mosque?

"God has opened the way to independence and freedom for us. Our independence is complete and absolute. Our aim is preservation of Islam."

The New York Times
Published: August 26, 1916

شريف مكة يتبرأ من حركة «تركيا الفتاة»

أنباء عن اعتداءات على مسلمين وإدانة لأصدقاء مخلصين لألمانيا

أعلن كبير أشراف مكة، عن قطع العلاقات بصورة نهائية مع المحافظين/المتشددين والذين تمثّلهم جمعية الاتّحاد والتّرقي الحاكمة حالياً في تركيا، جاء ذلك في أعقاب إعلان الشريف الحسين استقلاله عن الحكم العثمانيّ في حزيران بدعم من قبائل عربية، والسيطرة على حامية مكة ومدن أخرى.

وقال مراسل رويترز في القاهرة، إن كبير أشراف مكة أدان كلاً من: أنور باشا، وجمال باشا، وطلعت بك، وقادة الأتراك من الحركة الطورانية، وهم من أقوى الشخصيات الحاكمة في تركيا، ومؤيدون ومخلصون لألمانيا.

وجمال باشا هو قائد عسكري للقوات التركية في سوريا، ويقال: إنّه اتّخذ إجراءات قاسية لقمع الثورة.

فيما يلي إعلان كبير أشراف مكة الموجّه إلى «كافة الإخوة المسلمين»:

«لقد كنا مع الحكومة معاً إلى أن ظهر الاتّحاديون، ومنذئذ سيطر الخراب على الدولة التي تُجر حالياً لحرب مدمرة، لقد تحمّلنا الاتحاديين بالرغم من ابتعادهم عن تعاليم الدين، إلى أن بدا واضحاً أنَّ أنور باشا، وجمال باشا، وطلعت بك، أصبحوا حكّاماً مطلقين لتركيا يفعلون ما يشاءون. لقد علّقوا على المشانق في يوم واحد «واحداً وعشرين» من المسلمين الشرفاء وأصحاب العلم، بينما فُجع أطفال ورجال كبار ونساء ضعيفات بمن كانوا يؤمّنون الحماية لهم، وتعرضوا لاستغلال كريه بل وتعذيب.

هل هناك دليل أقوى على فقدانهم للدين أكثر من قصفهم للأماكن المقدسة كضريح إبراهيم وقتل أشخاص يصلون في مسجد؟

لقد مهد الله لنا الطريق للاستقلال والحرية، إنَّ استقلالنا كامل ومطلق وهدفنا المحافظة على الإسلام».

ذا نيويورك تايمز

٢٦ آب ١٩١٦

TURKEY IS DEFIED BY EMIR OF MECCA

High Moslem Ruler Invokes the Tenets of Religion to Justify Revolt.

ARABS RESENT EXECUTIONS

Committee of Union Is Blamed for Shells That Fell Around Kaaba in Holy City.

The full text of the proclamation issued by the Grand Sherif and Emir of Mecca, on which that dignitary of the Moslem Church announced his independence of Ottoman rule and proclaimed a rupture between the two most powerful Mohammedan factions in Turkey, was received in New York yesterday from official sources in London. In his proclamation, which preceded the Arab uprising against the Turks last June, the Grand Sherif pointed out that he was not in rebellion against the Sultan but against the Committee of Union and Progress, which is now the controlling force in Turkish affairs.

The proclamation, as translated in London, is as follows:

"In the name of God, the merciful, the compassionate, this is our general circular to all our brother Moslems. ("O Lord, do Thou judge between us and our nation with truth; for Thou art the best judge.")

"It is well known that all the Moslem rulers and Emirs, the Emirs of Mecca, the favored city, were the first to recognize the Turkish Government. This they did in order to unite Moslem opinion and firmly establish their community, knowing that the great Ottoman Sultans (may the dust of their tombs be blessed and may Paradise be their abode) were acting in accordance with the Book of God and the Sunna of His Prophet (prayers be upon him) and were zealous to enforce the ordinances of both these authorities. With this noble end in view, the Emirs before mentioned observe those ordinances unceasingly.

"I myself, protecting the honor of the State, caused Arabs to rise against their follow-Arabs in the year 1327 (1909) in order to raise the siege of Abha, and in the following year a similar movement was carried out under the leadership of one of my sons, as is well known. The Emirs continued to support the Ottoman Empire until the Society of Union and Progress appeared in the State and proceeded to take over the administration thereof and all its affairs, with the result that the State sufered a loss of territory which quite destroyed its prestige, as the whole world knows, was plunged into the horrors of this war, and brought to its present perilous position, as is patent to all.

Sees an Affront to Moslems.

"This was all done for certain well-known ends which our feelings forbid us to dilate upon. They cause Moslem hearts to ache with grief for the Empire of Islam, for the destruction of the remaining inhabitants of her provinces—Moslem as well as non-Moslem—some of them hanged or otherwise done to death, others driven into exile. Add to this the losses they have suffered through the war in their persons and property, the latter especially in the Holy Land, as is briefly demonstrated by the fact that in that quarter the general stress compelled even the middle classes to sell the doors of their houses, their cupboards, and the wood from their ceilings, after selling all their belongings to keep life in their bodies.

"All this evidently did not fulfill the designs of the Society of Union and Progress. They proceeded next to serve the essential bond between the Ottoman Sultanate and the whole Moslem community, to wit, adherence to the Koran and the Sunna. One of the Constantinople newspapers, Al-Ijtihad, actually published an article maligning (God forgive us!) the life of the Prophet, (on whom be the prayer and peace of God,) and this under the eye of the Grand Vizier of the Ottoman Empire and its Sheik of Islam, and all the Ulema, ministers and nobles. It adds to this impiety by denying the word of God, 'The male shall receive two portions,' and decides that they shall share equally under the law of inheritance.

Violates Principle of Koran.

"Then it proceeds to the crowning atrocity of destroying one of the five vital precepts of Islam, the Fast of Ramadan, ordering that troops stationed in Medina, Mecca, or Damascus may break the fast in the same way as troops fighting on the Russian frontier, thereby falsifying the clear Koranic injunction, 'Those of you who are sick or on a journey.' It has put forth other innovations touching the fundamental laws of Islam, (of which the penalties for infringement are well known,) after destroying the Sultan's power, robbing him even of the right to choose the chief of his Imperial Cabinet or the private Minister of his august person, and breaking the constitution of the Caliphate of which Moslems demand the observance.

"In spite of all, we accepted these innovations in order to give no cause for dissension and schism. But at last the veil was removed, and it became apparent that the empire was in the hands of Enver Pasha, Jemal Pasha, and Talaat Bey, who were administering it just as they liked and treating it according to their own sweet will. The most striking proof of this is the notice lately sent to the Kadi of the Tribunal at Mecca, to the effect that he must deliver judgment solely on evidence written down in his presence in court and must not consider any evidence written down by Moslems among themselves—thus ignoring the verse in the Surat-al-Baqara. Another proof is that they caused to be hanged at one time twenty-one eminent and cultured Moslems and Arabs of distinction, in addition to those they previously put to death—the Emir Omar el-Jazairi, the Emir Arif esh-Shihabi, Shefik Bey el-Moayyad, Shukri Bey el-Asali, Abd el-Wahhab, Taufik Bey el-Basat, Abd el-Hamid, el-Zahrawi, Abd el-Ghani el-Arisi, and their companions, who are well-known men.

"Cruel hearted men could not easily bring themselves to destroy so many lives at one blow, even if they were as beasts of the field. We might hear their excuse and grant them pardon for killing those worthy men, but how can we excuse them for banishing, under such pitiful and heart-breaking circumstances, the innocent families of their victims—infants, delicate women, and aged men—and inflicting on them other forms of suffering in addition to the agonies they had already endured in the death of those who were the support of their homes?

Emir Appeals to Humanity.

"God says, 'No burdened soul shall bear the burden of another.' Even if we could let all this pass, how is it possible we can forgive them confiscating the property and money of those people after bereaving them of their dear ones? Try to suppose we closed our eyes to this also, feeling that they might have some excuse on their side; could we ever forgive them desecrating the grave of that pious, zealous, and godly man, the Sherif Abd el-Kadir el-Jazairi el-Hasani?

"The above is a brief account of their doings, and we leave humanity at large and Moslems in particular to give their verdict. We have sufficient proof of how they regard the religion and the Arab people in the fact that they shelled the ancient house, the temple of the Divine Unity, of which it is said in the word of God, 'Purify my house for those that pass round it,' the Kibla of Mohammedans, the Kaaba of believers in the Unity, firing two shells at it from their big guns when the country rose to demand its independence. One fell about a yard and a half above the Black Stone and the other three yards from it. The covering of the Kaaba was set in a blaze. Thousands of Moslems rushed up with shouts of alarm and despair to extinguish the flames. To reach the fire they were compelled to open the door of the building and climb on to the roof.

"The enemy fired a third shell at the Makam Ibrahim, in addition to the projectiles and bullets aimed at the rest of the building. Every day three or four persons in the building itself were killed, and at last it became difficult for the Moslems to approach the Kaaba at all. We leave the whole Mohammedan world from east to west to pass judgment on this contempt and profanation of the Sacred House. But we are determined not to leave our religious and national rights as a plaything in the hands of the Union and Progress Party.

Advocates Popular Education.

"God (blessed and exalted be He) has vouchsafed the land an opportunity to rise in revolt, has enabled her by His power and might to seize her independence and crown her efforts with prosperity and victory, even after she was crushed by the maladministration of the Turkish civil and military officials. She stands quit apart and distinct from countries that still groan under the yoke of the Union and Progress Government. She is independent in the fullest sense of the word, freed from the rule of strangers and purged of every foreign influence.

"Her principles are to defend the faith of Islam, to elevate the Moslem people, to found their conduct on the holy law, to build up the code of justice on the same foundation in harmony with the principles of religion, to practice its ceremonies in accordance with modern progress, to make a genuine revolution by sparing no pains in spreading education among all classes according to their station and their needs.

"This is the policy we have undertaken in order to fulfill our religious duty, trusting that all our brother Moslems in the east and west will pursue the same in fulfillment of their duty to us, and so strengthen the bans of the Islamic brotherhood.

"We raise our hands humbly to the Lord of Lords for the sake of the Prophet of the all-bountiful King, that we may be granted success and guidance in whatsoever is for the good of Islam and the Moslems. We rely upon Almighty God, who is our sufficiency and the best Defender.

"The Sherif and Emir of Mecca,
"EL HUSEIN IBN ALI."

H. M. BARUCH SUES WIFE.

Broker, Seeking to Annul Marriage, Says Bride Was Insane.

Hartwig N. Baruch, member of the New York Stock Exchange and head of the banking firm of Baruch Brothers at 60 Broadway, filed suit in the Supreme Court yesterday to annul his marriage to Mrs. Amalie R. Baruch, whom he married in Baltimore in 1900, and who has been in the Bloomingdale Asylum since 1905. Mr. Baruch is suing on the ground that his wife was insane when he wed her and was incapable of contracting a marriage.

Justice Guy appointed ex-Justice Henry A. Gildersleeve to receive the annulment papers on behalf of Mrs. Baruch because she was incompetent, and to protect her interests throughout the litigation. The designation was made on the application of Mr. Baruch.

Mr. Baruch appeared in the Municipal Court in April to defend a suit over a dressmaker's bill for $125 incurred by Miss Josephine Collins, a manicurist. He admitted in court that Miss Collins had lived with him for nearly three years in his house at 574 West End Avenue.

Mr. Baruch was an actor before he bought a seat on the Stock Exchange, and under the name of Nathaniel Hartwig played Don Jose to Olga Nethersole's Carmen twenty years ago. He became a member of the Exchange in 1897. He is a brother of Bernard M. Baruch.

HELD FOR CRUELTY TO COWS

Farmer Accused of Shipping 20 Animals in Box Car—17 Dead.

Coleman J. Henion, connected with the dairy farm of William J. Robinson in Tuckahoe, was arrested yesterday on a warrant charging him with cruelty to animals and was arraigned before City Judge George C. Appell in the City Court of Mount Vernon. It is alleged that Henion shipped twenty cows at Mount Vernon on Thursday in a box car in which there was no ventilation except through one door, which was left open three inches.

Six hours later the car was side-tracked in New Rochelle and the cows were heard struggling. Police Sergeant George Smith tore open the doors. Thirteen of the cows were dead and four died after being taken out. The animals had gored one another and had tore the woodwork of the interior of the car in their struggles. They were bound for Bridgeport, Conn.

Henion is also charged with beating the cows with a stick while driving them from Tuckahoe.

SHIFTS NOT DUE TO STRIKE.

Woods Says Two Captains' Transfers Were for "Good of the Force."

In recording the transfer of Police Captains George R. Wakefield and Dominick Henry from the East Sixty-seventh Street and West 135th Street Stations, respectively, to the Macdougal Street Station and the Amity Street Station, Brooklyn, THE TIMES yesterday made the statement that they had been transferred for reasons connected with their handling of strike problems. The information on which this statement was based was incorrect. Police Commissioner Woods said last night that the two Captains had not been transferred for any reason connected with the strike, but merely "for the good of the service."

TO AID AUBURN EX-CONVICTS

Westchester County Women Raise $500 for Movement.

A meeting of women living in Westchester County to launch a movement for helping women after they leave Auburn Prison was held yesterday under the auspices of the National Committee on Prisons at the country home of Mrs. Herbert Shonk at Heathcote Road, Scarsdale. Mrs. Shonk and Mrs. J. Nelson Shreve arranged the meeting and sufficient funds were subscribed to assure the organization of the work in connection with the Employment Bureau of the National Committee at 15 Park Row which now obtains work for ex-convicts.

Deputy Warden Spencer Miller, Jr., of Sing Sing, outlined the industrial work planned for Sing Sing prison and added that he hoped a program of industrial work could be outlined for the women at Auburn.

Susan G. Macomber described the hard time which women had on coming out of prison and made an apeal for help in some program which would assist the women ex-prisoners to find employment and care for themselves. More than $500 was subscribed.

The New York Times
Published: September 16, 1916

تركيا تواجه تحدياً من أمير مكة

وصل إلى نيويورك يوم أمس من مصادر رسمية في لندن، النص الكامل لبيان كبير أشراف مكة وأميرها والذي أعلن فيه، هذا الرجل البارز في البيت الإسلامي، الاستقلالَ عن الحكم العثمانيّ، كما أعلن عن قطع العلاقات بين أقوى فريقين من المسلمين نفوذاً في تركيا.

وقد بيّن كبير الأشراف في البيان الذي سبق الانتفاضة العربيّة ضدّ الأتراك في حزيران الماضي، أنّه لم يقم بثورة ضد السلطان بل ضد جمعية الاتحاد والترقيّ، وهي القوة المسيطرة حالياً على الشؤون التركيّة.

وجاء في البيان:

«من المعروف جيداً أن كافّة المسلمين، والأمراء، وأمراء مكة المكرمة، كانوا أول من اعترف بالحكومة التركيّة، وقد فعلوا ذلك لتوحيد الرأي الإسلاميّ، وتأسيس مجتمعهم بثبات، مع علمهم أنّ السلاطين العثمانيين يحكمون وفقاً لكتاب الله وسنة نبيه».

«واستمر الأمراء في دعم الإمبراطورية العثمانية إلى أن ظهرت جمعية الاتحاد والترقّيّ في الدولة، وباشرت بالسيطرة على الإدارة وكافة شؤونها، وكانت النتيجة أن الدولة أضاعت أقاليم؛ مما أدى لفقدان هيبتها».

«إنهم يسببون حزناً وألماً في قلوب المسلمين إزاء إمبراطورية الإسلام؛ بسبب ما يحدث من دمار لسكان مقاطعاتها، المسلمين وغير المسلمين، حيث تمّ شنق بعضهم، وآخرون ينتظرهم الموت، كما تمّ نفي آخرون»

«لدينا الدليل على كيفية تعاملهم مع الدين والشعب العربي، حيث قاموا بقصف البيت العتيق الكعبة المشرفة، وهو قبلة المسلمين الذين يؤمنون بالوحدانيّة، حيث قاموا بإطلاق قذيفتين عليه من بنادقهم الكبيرة وذلك عندما ازدادت المطالبة باستقلال البلاد».

ذا نيويورك تايمز

١٦ أيلول ١٩١٦

TURKEY IS DEFIED BY EMIR OF MECCA

The full text of the proclamation issued by the Grand Sherif and Emir of Mecca, on which that Moslem dignitary announced his independence of Ottoman rule and proclaimed a rupture between the two most powerful Moslem factions in Turkey, was received in New York yesterday from official sources in London.

In his proclamation, which preceded the Arab uprising against the Turks last June, the Grand Sherif pointed out that he was not in rebellion against the Sultan, but against the Committee of Union and Progress, which is now the controlling force in Turkish affairs.

In the proclamation: “It is well known that all the Moslem rulers and Emirs, the Emirs of Mecca, the favoured city, were the first to recognize the Turkish government. This, they did in order to unite Moslem opinion and firmly establish their community, knowing that the great Ottoman Sultans . . . were acting in accordance with the Book of God in accordance with the Sunna of his Prophet . . .

“The emirs continued to support the Ottoman Empire until the Society of Union and Progress appeared in the State and proceeded to take over the administration thereof and all its affairs with the result that the State suffered a loss of territory which quite destroyed its prestige . . .

“They cause Moslem hearts to ache with grief for the Empire of Islam, for the destruction of the remaining inhabitants of her provinces – Moslem as well as non-Moslem – some of them hanged or otherwise done to death, others driven into exile . . .

“We have sufficient proof of how they regard the religion and the Arab people that they shelled the ancient house . . . the Kibla of Mohammedans [Moslems], the Kaaba of believers . . . firing two shells at it from their big guns when the country rose to demand its independence.”

The New York Times

September 16, 1916

The Washington Post (Washington, District of Columbia) · Sun, Nov 12, 1916 · Page 9

ARABIA FORMS KINGDOM

Government at Mecca Announces Independence of Turkey.

Recognition by This Government Requested in Undated Telegram Just Received.

Formation of the new kingdom of Arabia with Grand Shereef Hussein Ben Ali as Monarch and Mecca as the capital was reported to the State Department yesterday in an undated telegram from Mecca signed by Shereef Abdullah, minister of foreign affairs.

The Arabic nation, Abdullah said, would henceforth be an active member of the society of nations and confidently looked forward to recognition by the United States. The new kingdom resulted, he said, from a unanimous meeting of the notables and citizens of the country, who definitely threw off the yoke of the committee of union and progress at Constantinople.

The State Department knows nothing of the new foreign minister and little of the circumstaances surrounding the proclamation of the kingdom and does not know how to reach the foreign minister, owing to the absence of any consular or diplomatic representative in Arabia. Investigation into the situation, however, may be possible through British or French sources.

The request for recognition is expected to be met in much the same way as other governmental changes during the war. In Egypt, when the new khedivate was established in December, 1914, consular officers were instructed to recognize the new officials as de facto. With respect to the new government of Poland the United States will postpone final action until peace is established.

Arabia has been seething since spring, when the shereef revolted and drove the Turkish garrison out of Mecca.

الجزيرة العربية تُنشِئ مملكة

حكومة في مكة تعلن الاستقلال عن تركيا

الحكومة تطلب الاعتراف في برقية وصلت توًّا ولا تحمل تاريخاً

ورد نبأ تشكيل مملكة جديدة في الجزيرة العربية، ملكها كبير أشراف مكة الحسين بن علي، وعاصمتها مكة المكرمة في برقية لوزارة الخارجية وردت من مكة يوم أمس، ولا تحمل تاريخاً، وكانت قد وقعت من قبل الشريف عبدالله وزير الشؤون الخارجية.

وذكر الشريف عبدالله أنّ الأمّة العربية ستكون من الآن فصاعداً عضواً فاعلاً في مجتمع الأمم، وتنظر بثقة لاعتراف من الولايات المتحدة، وقال: إنّ المملكة جاءت نتيجة لإجماع وجهاء ومواطني البلاد، والذين تخلصوا من سيادة جمعية الاتحاد والترقي في القسطنطينيّة.

وقالت وزارة الخارجية الأمريكيّة: إنها لا تعرف شيئاً عن وزير الخارجية الجديد، وتعرف القليل عن الظروف المحيطة بإعلان المملكة، وليس لديها علم بكيفية الوصول لوزير الخارجية؛ نظراً لعدم وجود قنصل أو ممثل دبلوماسي لها في الجزيرة العربية. وسيكون هناك على أيّ حال إمكانية لتقصّي الوضع من خلال مصادر بريطانية أو فرنسية.

ويتوقع أن يقابل الطلب بالاعتراف بالكثير من الاهتمام حيث يجري تغيير الكثير من الحكومات.

لقد ظلت الجزيرة العربية في حالة غليان منذ الربيع حين ثار كبير الأشراف وطرد الحامية التركيّة من مكة.

ذا واشنطن بوست

١٢ تشرين الثاني ١٩١٦

ARAB SHERIF'S NEW TITLE.

Rebel Ruler of Mecca Styles Himself "King of the Hejaz."

LONDON, Jan. 2.—The Grand Sherif of Mecca, who in July, 1916, raised the standard of revolt against the authority of the Turkish Sultan and drove the Ottoman garrison out of the Holy City of Mecca, has adopted the title of "King of the Hejaz." The Hejaz is a region of Arabia extending along the eastern coast of the Red Sea and has an area of about 100,000 square miles.

Great Britain, France, and Italy have recognized the new kingdom.

The New York Times

Published: January 3, 1917

اللقب الجديد للشريف العربي

حاكم مكة ينُصب "ملكاً على الحجاز"

اتخذ كبير أشراف مكة لقب «ملك الحجاز»، ورفع مستوى الثورة ضدَّ حكم السلطان التركي، وطرد الحاكم العسكري العثماني من مدينة مكة المكرمة.

وتمتد بلاد الحجاز على طول الساحل الشرقي للبحر الحمر، وتبلغ مساحتها نحو ١٠٠ ألف ميل مربع.

وقد اعترفت بريطانيا العظمى، وفرنسا، وإيطاليا بالمملكة الجديدة.

ذا نيويورك تايمز

٣ كانون ثاني ١٩١٧



THE NEW YORK TIMES, MONDAY, FEBRUARY 19, 1917.

PREDICTS RISE OF ARABIA.

Dr. Sullivan Says Teuton Defeat Will Enhance Mecca's Prestige.

"If Turkey and the Central Powers with whom she is allied suffer a decisive defeat in the present war," said the Rev. William L. Sullivan of All Souls' Unitarian Church, at a meeting last night of the People's Institute in Cooper Union, "it seems probable that Arabia, with the assistance of England, will rise to prominence among the nations of the world and that Mecca, instead of Constantinople, will be the centre of Mohammedanism."

Dr. Sullivan said he saw a great and important change in the religion of Islam growing out of its relation with the present war.

"For the first time since Mohammed lived," he said, "Mohammedans have refused to answer a call to a holy war. This refusal shows the disfavor into which Turkey and Constantinople, as the religious head of that great world, has fallen. The Arabians were originally the chosen people of Mohammed. Thus, if at the end of the present war Arabia can, for the first time since the eleventh century, come into power, I do not doubt that Mecca will assume the place that Constantinople has so long held as the centre and head of the great and still rapidly growing Mohammedan world."

Dr. Sullivan called the Mohammedan religion the greatest of all propagandist creeds and said that its spread since the death of its prophet had been amazing. At the conclusion of his talk he prophesied even beyond the rise of Arabia to power, and said that he thought it not an abuse of the imagination to picture the distant future in which Christianity and Judaism would come nearer to, and co-operate with, Mohammedanism, which, he said, was in reality a sister religion.

توقع نهوض المنطقة العربية (ذا نيويورك تايمز، ١٩ شباط ١٩١٧)

PREDICTS RISE OF ARABIA (THE NEW YORK TIMES, FEBRUARY 19, 1917)



THE TOMAHAWK, WHITE EARTH, MINN.

Tales of GOTHAM and other CITIES

Two Amusing Stories About New York Street Cars

Strange Flag Excites the People of Pittsburgh

PROMINENT PEOPLE

Red Roses

By MARY PARRISH

INSPECTOR GENERAL OF ARMY

HUSSEIN, KING OF THE HEJAZ

Out of the maelstrom of the great war a queer new kingdom has arisen.

A portion of the ancient kingdom of Arabia has asserted its independence of the Turks. A descendant of the prophet Mohammed has mounted the throne of his ancestors. He aspires to revive the former glories of Islam, the religio-political empire that was founded at Mecca and Medina and at the summit of its greatness had its capital at Bagdad, where the Caliph Harun-al-Raschid ruled and where many of "The Arabian Nights" romances were staged.

The new ruler is Hussein Ben Ali, until recently known as Grand Shereef of Mecca. He has taken the title of king of the Hejaz because he is in possession of the sacred cities of Mecca and Medina, which originally formed the nucleus of the great Mohammedan empire. Hussein Ben Ali has received at least temporary recognition from the United States, which has ascertained that there is no other effective authority in his territory. He has received full recognition from the governments of England, France, Italy, Russia and Japan.

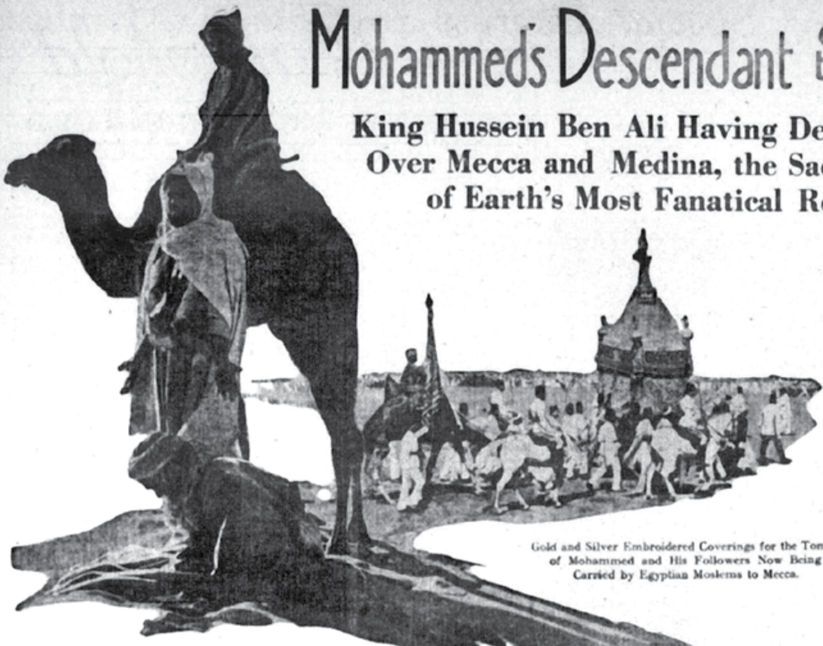
King Hussein Ben Ali is the chief living descendant of the prophet Mohammed through his favorite daughter Fatima. Consequently he possesses higher claims than the sultan of Turkey, in the opinion of many Mohammedans, to be caliph of Bagdad, which was the chief temporal position of ancient Islam.

الحسين ملك الحجاز (توماهوك وايت ايرث، ٥ نيسان ١٩١٧)

HUSSEIN, KING OF THE HEJAZ (TOMAHAWK WHITE EARTH, APRIL 5, 1917)

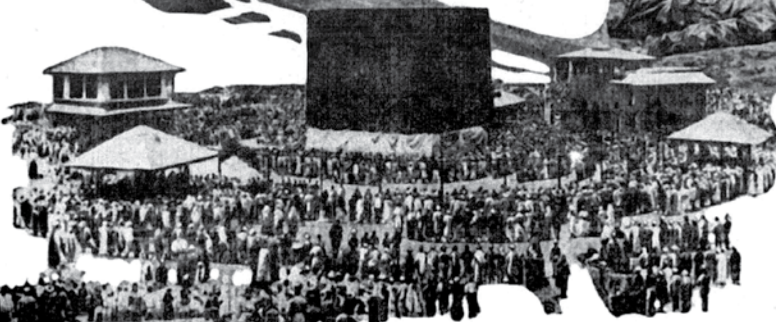
Mohammed's Descendant on the "Prophet's" Throne

King Hussein Ben Ali Having Defeated the Turks Now Rules Over Mecca and Medina, the Sacred Cities of Earth's Most Fanatical Religion



Gold and Silver Embroidered Coverings for the Tombs of Mohammed and His Followers Now Being Carried by Egyptian Moslems to Mecca.

Mohammedan Pilgrims Crossing the Desert on Their Way to Mecca.



The Centre of the Moslem World, the Sacred Shrine Called the Kaaba, at Mecca, Containing the Stone Believed to Have Been Brought by the Angel Gabriel from Heaven.



The Mahmal or "Holy Carpet," the Chief Feature of the Grand Annual Parade of Offerings from Egyptian Mohammedans to Mecca.

OUT of the maelstrom of the great war a queer new kingdom has arisen.

A portion of the ancient kingdom of Arabia has asserted its independence of the Turks. A descendant of the prophet Mohammed has mounted the throne of his ancestors. He aspires to revive the former glories of Islam, the religio-political empire that was founded at Mecca and Medina and at the summit of its greatness had its capital at Bagdad, where the Caliph Harun-al-Raschid ruled and where many of "The Arabian Nights" romances were staged.

The new ruler is Hussein Ben Ali, until recently known as Grand Shereef of Mecca. He has taken the title of King of the Hejaz because he is in possession of the sacred cities of Mecca and Medina and of the territory known as the Hejaz, which originally formed the nucleus of the great Mohammedan empire.

Hussein Ben Ali has received at least temporary recognition from the United States, which has ascertained that there is no other effective authority in his territory. He has received full recognition from the Governments of England, France, Italy, Russia and Japan.

King Hussein Ben Ali is the chief living descendant of the prophet Mohammed through his favorite daughter Fatima. Consequently he possesses higher claims that the Sultan of Turkey, in the opinion of many Mohammedans, to be Caliph of Bagdad, which was the chief temporal position of ancient Islam.

Arabia touches the Red Sea, the Indian Ocean and the Persian Gulf. On the land side it is separated from the other Turkish possessions by vast expanses of desert. Turkey having no navy and being at war with England, has no opportunity to reach Arabia through its extensive seacoast.

Early in the present war Hussein and the Arabs saw the opportunity for independence and seized it. Hussein's three sons became leaders of the rebellion. One column captured Jeddah, the chief seaport of Arabia, from its Turkish garrison.

The Turks were next driven from Medina, the sacred city where the tomb of Mohammed is situated. Then they took the principal sacred city Mecca, and finally they destroyed the roadbed of the Hejaz railway for a distance of a hundred miles, thereby making it impossible for the Turks to send reinforcements by land.

The word "Mecca" has acquired a peculiar meaning in the English language as expressing the final goal of one's life. That is because it has a deep significance among the world's most fervent religious devotees. It has always been the aim of every true Mohammedan to visit Mecca before his death, an object that could only be achieved by most of them with great difficulty.

Mecca and the other sacred places have been guarded until recently with such strictness that it meant death for a non-believer to be found there. Sir Richard Burton reached there because he was an absolutely perfect Mohammedan externally. The enterprise of American photographers and moving picture men has lately lifted the veil of mystery to some extent.

In times of peace at this season of the year between two and three hundred thousand Mohammedans flock to Mecca and Medina. The strangest scenes that can be witnessed in the world today there take place. Here are some points of interest from a description of the ceremonies connected with those Mohammedan pilgrimages by a distinguished European Oriental traveller.

In the tenth year of the Hegira, or about 631 of the Christian era, the prophet, then sixty-three years old, being sick and feeling near the close of his life, desired to see for the last time Mecca, the city where he was born, where his youth had been passed and from which he had set forth on the conquest of a large part of the world.

Mohammed therefore set out accompanied by 120,000 of the faithful on this supreme pilgrimage. A hundred richly caparisoned camels marched at the head of the caravan to be offered in a holocaust or sacrifice on Mount Arafat. Thus was initiated the pilgrimage to Mecca which has been observed ever since.

The zeal of the Mohammedan pilgrims can best be illustrated by one circumstance. After completing the pilgrimage, many of the pilgrims destroy their sight by gazing at white hot bricks, which are supplied near the Kaaba by the numerous traders who live on the pilgrims.

Somewhere in the Arabian desert, skirting the Red Sea, a long caravan of camels, guarded by a convoy of British troops, has been slowly pushing through the sands headed for Mecca. Among the camels is one which is fairly hidden under trappings of silk, with a myriad tassels of golden thread and tiny pendant bells shimmering and tinkling. Beneath these gorgeous silken covers is folded upon the camel's back a "holy carpet" which seventy of the most expert weavers and embroiderers in the world have been at work on for upward of a year. The like of that sacred rug has never been seen in America, and if one could be brought here it would sell for a fortune.

In the thirteenth century the Queen of Egypt, Shargaret El-Dorr, made a pilgrimage to Mecca, and a set of rich trappings was made for the camel she rode. She also had made, and took with her, a richly embroidered curtain with which to cover the "Kaaba," the Moslem Holy of Holies in Mecca. And from that day, until two years ago, the gift of a curtain and the pilgrimage have been repeated once a year by each succeeding ruler of Egypt.

The holy carpet is really a finely woven curtain. It is made in Cairo under the eyes of the Governor, and its tremendous cost is defrayed by rich Moslems of Egypt. When it is finished, and proved by rigid inspection to be quite flawless, it is sent to Mecca by the pilgrimage previously described.

After the curtain reaches Mecca the old curtain which has hung there for a year is taken down and the new one is put up and becomes the veil hiding the mysteries of the "Kaaba."

Tradition says that the small sanctuary called the "Kaaba," around which the ceremonies of the pilgrimage centre, was founded by Abraham, father of Ishmael, from whom the family of Mohammed descended. The famous black stone inserted in the wall of the "Kaaba," is said to have been brought there by the Angel Gabriel, who visited Mohammed and sent him forth on his proselytizing mission.

The Koran says:

"Make pilgrimages to Mecca and visit the sacred places * * * To make the pilgrimage is the duty of every one who is able to do so."

As many as 150,000 pilgrims at a time have been known to gather on Mount Arafat, while the total during the pilgrimage season is enormous. They come from many distant parts of the world, including Egypt, India, Algeria, Tunis, Turkey, Russia, Bulgaria, Java, Malta, China, Persia, Somaliland, the Soudan and Abyssinia.

Most of the pilgrims have hitherto come by the port of Jeddah on the Red Sea. From there the caravan starts, a host of passionate pilgrims, picturesque, fanatical, ranging from the wildest savages to the purest ascetics.

In one caravan you will see 20,000 persons, with 15,000 beasts of burden—camels, horses and mules. Four hundred tents are required to cover this host, which advances to the sound of prayers and hymns, and the tinkling of bells over the burning desert sands.

The camels bear many sacred carpets, which are unrolled from time to time. Wandering Bedouins watch the pilgrims and seize the opportunity to attack and plunder if they are unguarded.

At last the walls and minarets of the sacred city are sighted. This is the joy promised to those beloved of Allah and the prophet, and their transports are indescribable.

Mecca is a strange place to the Western eye. It is situated at the bottom of a narrow valley surrounded by barren, rocky hills. A street twenty feet wide runs the whole length of the city, from which crooked, narrow alleys full of mystery branch off. The houses are of erratic construction, dark and overhanging, three or four stories high. From the windows refuse is thrown into the street and sometimes carried away in the morning.

The pilgrims usually camp in the open spaces about the city. Their first duty is to go to the "Kaaba" for worship. The pilgrim enters first into the court of ablutions. Piously he purifies himself according to the ritual before crossing the sacred threshold.

Then chanting a hymn he turns to the Gate of Salvation, a chiseled bronze door covered with lines from the Koran in raised Arabic characters. The immense space around the "Kaaba" is filled with thousands of the faithful, who utter prayers to Allah as they gaze at the holiest of sights.

The "Kaaba" is in the centre of the town. The square court which surrounds it is formed by arcaded galleries surrounded by 240 columns of marble and bronze surmounted by ninety-two cupolas. The whole court has an area of 450 square yards. In the four corners of the court are four kiosks, having an open air platform in the upper part. Each one belongs to one of the four divisions of "true believers"—that of the North to the Hanbalites, that of the East to the Chafiites, that of the West to the Hanefites, and that of the South to the Malekites. To reach the court from the adjoining streets one must pass through one of the twenty-nine great doors that open under the peristyle.

The "Kaaba" itself is only fifteen feet high and covers a space of thirty square yards in the midst of this court.

It is built of stones of irregular shape and is draped from top to bottom with black silk bearing in gold this inscription:

"There is no God but Allah, and Mohammed is His prophet."

In the interior of the sanctuary, near the door, is fixed in the wall the famous black stone brought by the Angel Gabriel. It is covered with a framework of silver having in the centre only a small space, which the pilgrim can kiss.

According to the Mohammedans this stone was formerly clear and brilliant like a diamond instead of being black and opaque as it is to-day. They say it was the impure touch of women that changed it.

From the crowd in the court a chant goes up: "I am here, O Allah! I am here. This is Thy kingdom and I am here."

Then a deep silence falls. After that the pilgrims pray in a low voice, with their two hands opened like a book, at a signal from the high religious dignitary, who presides at the ceremony. All are barefooted, according to the commands of the Koran.

For half an hour they pray thus. Then the Great Imam rises and he commands believers to accomplish exactly in the course of their pilgrimage everything that the sacred book prescribes. He reads to them the lines applying to the circumstances. Many of them shed tears as he does so.

The second act of the pilgrimage is to drink the water at the famous holy well of Zem Zem, which, according to tradition, gushed forth under the footsteps of Hagar and her son Ishmael, ancestor of the Arabs.

This well, covered with marble tablets engraved with inscriptions, is to-day protected by a railing to prevent fanatical Mohammedans from drowning themselves in it and spoiling it for others, as they formerly used to do. They are now permitted by the authorities to take a moderate drink of its supposedly miraculous and healing waters. Many traders sell flasks of the water, which the pilgrims carry home to their families.



The Supremely Fanatical Act of the Mohammedan Devotee.

How the Most Devout Moslem Pilgrims at Mecca Blind Their Eyes with White Hot Bricks After Touching the Sacred Stone in the Kaaba, in Order That They May Never See a Profane Object Again—Sketched by the English Traveller R. Caton Woodville.

The rich can obtain the privilege of soaking a sheet in the sacred waters, and this they think will make a shroud that will preserve their bodies from decomposition till the judgment day.

It can easily be understood that with all this promiscuous drinking and steeping, the well becomes a centre of disease infection. It is believed that it has been more responsible for the spread of cholera than any other agency.

After this, believing themselves thoroughly purified, the faithful may return to the "Kaaba," and this time they are permitted to touch the sacred stone. Many are almost crushed to death in their mad fanatical zeal to reach the goal.

They wait in dense crowds before dawn in front of the door, which is only opened for three days during the season of pilgrimage. They rush toward the narrow doorway, heedless of the warnings of the guardians, who make use of sticks to check them. They pay no attention to their comrades who fall and are trampled under their feet.

The most fanatic jump over the shoulders and over the heads of the others and reach the "Kaaba" in this way. Sanguinary fights often take place between the maddened mystics.

Sick men and cripples are carried into the court, scarcely hoping to touch the sacred stone, but happy to be near it and willing to die, because death on this holy spot would assuredly secure their entry into Heaven.

After he has touched the stone the pilgrim must pass seven times around the "Kaaba," part of the time walking and part running, as Hagar did when, after being banished by Abraham, she sought water in the desert for her son Ishmael. This is called the "touaf."

Perfumes, such as aloes, burning continuously before the "Kaaba," scent the air, and the walls are sprinkled with essence of roses. In the evening the courtyard is lighted with lamps, which shine on interminable processions.

In the mosque within the inclosure an imam, beneath vaults of mosaic and enamel, mounts a pulpit and delivers a sermon.

Seven days are thus passed in prayer and other ceremonies. On the eighth day the pilgrims go to the Valley of Mina, a mile from the city. This is the beginning of the final ceremony called the Kurban Bairam. They spend the night in this barren valley and next morning start for Mount Arafat, where Mohammed went to meditate. There is the spot, according to tradition, where Adam and Eve met one another again after being separated at their expulsion from Paradise. An obelisk marks the spot where this meeting took place, and near it is a mosque sacred to Abraham.

At daybreak two cannon and the voice of a muezzin call every pilgrim to prayer. At 3 o'clock in the afternoon, after the great ablutions, comes the invocation to Allah by the imams of Mecca, to which the people as one cry: "Labeika! Alahoum! Labeika!" "We belong to thee! Allah! we belong to thee!"

Only pilgrims who have performed this supreme act of faith have a right to the title of "hadji."

سليل النبيّ محمد على العرش

حقق جزء من مملكة الجزيرة العربيّة القديمة، استقلاله عن تركيا، واعتلى سليل النبي محمد عرش أسلافه وهو يتطلع لإحياء أمجاد الإسلام السابقة في الدولة الدينيّة- السياسيّة التي تأسست في مكة المكرمة والمدينة المنورة.

إن الحاكم الجديد هو الحسين بن علي، والذي ظلّ يعرف حتى وقت قريب بـ «كبير أشراف مكة» وقد اتخذ لقب ملك الحجاز، إذ أصبحت المدينتان المقدستان مكة المكرمة والمدينة المنورة والمنطقة المعروفة باسم الحجاز، تحت حكمه والتي كانت تشكّل نواة الدولة الإسلاميّة الواسعة.

وتلقى الحسين بن علي اعترافاً مؤقتاً على الأقل، من الولايات المتحدة والتي تحققت من عدم وجود قوة أخرى في أرضه، وتلقى أيضاً اعترافاً كاملاً من حكومات إنجلترا وفرنسا وإيطاليا وروسيا واليابان.

ويعتبر الملك الحسين السليل المباشر الذي لا يزال على قيد الحياة للنبي محمد من سلالة ابنته المفضلة فاطمة، وبناءً على ذلك، ووفقاً لرأي الكثير من المسلمين، فهو يملك الحقّ أكثر من سلطان تركيا بالمطالبة بأن يكون خليفة بغداد، وهو المنصب الرئيسي في الإسلام سابقاً.

وفي وقت مبكر من الحرب الحالية رأى الحسين والعرب الفرصة للاستقلال فاغتنموها، وأصبح أبناؤه الثلاثة قادة التمرد وسيطرت قوة عسكرية على جدة الميناء البحري الرئيسي للجزيرة العربية، كما طُرد الأتراك من المدينة المنورة، ثم تمّت السيطرة على مكة المكرمة، وهي المدينة المقدسة الرئيسية، وفي نهاية الأمر دُمر رصيف سكة حديد الحجاز لمسافة مائة ميل، بحيث بات من الصعب على الأتراك إرسال تعزيزات بريّة.

ذا واشنطن بوست

٢٥ شباط ١٩١٧

MOHAMMED'S DESCENDANT ON THE PROPHET'S THRONE

A portion of the ancient Kingdom of Arabia has asserted its independence of Turkey. A descendant of the Prophet Mohammad has mounted the throne of his ancestors. He aspires to revive the former glories of Islam, the religio-political empire that was founded at Mecca and Medina.

The new ruler is Hussein Ben Ali, until recently known as Grand Shereef of Mecca. He has taken the title of the King of Hejaz because he is in possession of the sacred cities of Mecca and Medina and of the territory known as Hejaz, which originally formed the nucleus of the great Islamic empire.

Hussein Ben Ali has received at least temporary recognition from the United States, which has ascertained that there is no other effective authority in his territory. He has received full recognition from the governments of England, France, Italy, Russia and Japan.

King Hussein Ben Ali is the chief living descendant of Prophet Mohammed through his favorite daughter Fatima. Consequently he possesses higher claims than the Sultan of Turkey, in the opinion of many Moslems to be Caliph of Baghdad, which was the chief temporal position of ancient Islam.

Early in the present war, Hussein and the Arabs saw the opportunity for independence and seized it. Hussein's three sons became leaders of the rebellion. One column captured Jeddah, the chief seaport of Arabia, from its Turkish garrison. The Turks were next driven from Medina, the sacred city. Then they took the principal sacred city, Mecca, and finally they destroyed the roadbed of the Hejaz railway for a distance of 100 miles, thereby making it impossible for the Turks to send reinforcements by land.

The Washington Post

February 25, 1917

New Arab Kingdom

Takes Its Place Among

Near Eastern Nations

Ousting of Turks Outcome of a Movement in Which American Mission to Egypt Took a Part



Hussein I., King of the Hejaz.

Colonel Charles Chaillé-Long, soldier, explorer, and diplomat, tells in the following article how the new Kingdom of Arabia was established and relates that one of the purposes of the American military mission which served Egypt in 1869 was to help the Arabs cast off their Turkish rulers and to found a great African empire under the leadership of the Sultan Ismail. Colonel Chaillé-Long was a member of that mission. His long service in Egypt, both in a military and civil capacity, enable him to speak with authority on the affairs of that nation and the Near East.

By Colonel Charles Chaille-Long.

AL KIBLAT, the official journal of Mecca, contains the following official note in the issue of 6 Moharram (the first month of the Mohammedan year): "Destiny is accomplished; the past is concluded; the Caï'at is effected, giving the Kingdom of Arabia to his Majesty Al Hussein ibu Ali."

The Caï'at is the Arab word which signifies literally sale or contract, the act by which, following Mussulman traditions, the people confer sovereignty on their elected. In the Mussulman theory the power is in God and comes from God, but the will of the people is the expression of the will of God. The ceremony consists for all those who are present to touch (tap) the hand of the sovereign; in that act the Caï'at, or sale, is concluded.

The chiefs and notables had already concluded the Caï'at with the new sovereign; the public act took place subsequently. The details given in the journal, Al Kiblat, are as follows:

> We have witnessed hurrying crowds of Arabs, descendants of Madar, of Rabi'at, of Cada'at, and of Cahtân, and their brothers from all regions and of all nationalities gather together by thousands at the gate of Safa, at the sacred house of God, replying to the call of their faith and conscience to confer sovereignty upon him who is the most worth among Mussulmans.
>
> Two hours after sunrise his Majesty, the great King, leaving the royal palace, went to the school near the sacred house of God, (the Ka'bat.) There he enters the sacred court, surrounded by the royal family, the doctors of law, and the notables of the nation. The crowd opens to give them free passage.
>
> Now, the judge of judges, Vice President of the Council of Ministers, gives to the official orator, Sheik Abdel Malek, the senatus consult, that he may read it to the people in order that he may give account of religious and civil truths contained in that manifestation of national will. The orator from the tribune erected at the entrance of the vestibule of the Ka'bat read the new charter of the Arab Kingdom. The crowd welcomed it with transports of joy and enthusiastic acclamations. Then in the midst of silence the judge of judges advanced toward his Majesty, tapped his hand, and the ceremony was ended. There was a new King in Arabia—his Majesty Al Hussein ibn Ali.

King Hussein, as Grand Sherif of Mecca, raised the standard of revolt against the authority of the Turkish Sultan in July, 1916, and drove the Ottoman garrison out of the Holy City of Mecca. His rebellion received the active sympathy of the Entente Allies, and when the Grand Sherif adopted the title of King of the Hejaz, his kingdom, which extends along the eastern coast of the Red Sea and has an area of about 100,000 square miles, was promptly recognized by Great Britain, France, and Italy. Hussein has also sought the recognition of the United States, and perhaps he may have been prompted by the recollection that one object of the American military mission which served Egypt in 1869 was the elimination of Turkish rule in Arabia, a fact now successfully accomplished as one of the manifold ramifications of the war.

Some weeks ago his Highness the Sultan Hussein Kemal of Egypt paid a tribute to the American mission in an interview with an American newspaper correspondent:

"I cannot let you go without some reference to the American army officers who labored so unselfishly with me while I was Minister of War, under the reign of my father, Ismail, in the reconstruction of the Egyptian Army. I would mention particularly General Stone Pasha, Colonel Chaillé-Long Bey, and Purdy Bey. To these men I am deeply grateful.

"My associations with these gentlemen are among the most pleasant memories of my life. Americans were the only ones at that time whom we could trust to work for us without striving for their own ends, and these men did give their labors unselfishly. They worked hard and to them I give all credit for whatever success was achieved in those years. Had we been strong enough financially to carry out the plans conceived by my father, which these American officers so ably worked out, we should have achieved the ambition then held of establishing a great empire embracing everything to Central Africa."

The advent of Prince Hussein Kemal to the throne of Egypt in December, 1914, marks an epoch in the history of Egypt—the close of the Khédiviat or Vice Royalty which began with Mohammed Ali, the commencement of the Sultanate. Nor is the idea of the Sultanate strictly a British inspiration, but only a British realization of an American undertaking in 1869, when General Sherman, then generalissimo of the United States Army, sent the American Military Mission to Egypt, not for the sole purpose of reorganizing the Egyptian Army, but with the secret and ulterior object of making Ismail Sultan of Egypt, of Central Africa, and of Arabia, in substituting Ismail for the rule of the malevolent Turk at Constantinople, not yet dubbed "unutterable" by Mr. Gladstone.

General Sherman was a man of generous impulses and deep sympathies. The inauguration of the Suez Canal by splendid entertainments and expenditures in 1869 had won for Ismail Khédive the title of "Ismail le Magnifique." General Sherman saw in him an enlightened, progressive ruler, eminently fit to rule the great African and possibly that other Arabian empire slowly emerging—rising from its ruins. This was the motive of General Sherman's interest in Ismail and his interest in the American Military Mission, whose high purpose is only just now disclosed by the intelligent and generous ruler, that is, Sultan Hussein of Egypt.

In 1860 the attitude of the Turks toward Christians in Syria was a subject generally discussed in all diplomatic circles. Prince Gortschakoff was Russian Minister of Foreign Affairs, and in that year addressed a note to the signatories of the Paris Treaty expressing a desire for a common understanding with the Porte for the better protection of the Christian Maronites of Syria. He said: "We are convinced that the time for illusion is past, and that any hesitation, any adjournment, will have grave consequences. In uniting all our efforts to place the Ottoman Government in a course which may meet these eventualities, we believe we are giving proof of our solicitude, while at the same time we fulfill a duty of humanity."

There was hesitation, and the massacre of the Maronites, which Prince Gortschakoff would have prevented, occurred, resulting in an English and French occupation. The attitude of Russia both with reference to the protection of Christians in Syria and opposition to the recognition of the Southern Confederacy, opposition which was supported by a Russian fleet in New York Harbor, are incontestable proofs that General Sherman's sympathies had been actively excited by Russia's attitude. This situation resulted in General Sherman's active aid in selecting officers, Federals and Confederates alike, some of whom were classmates, for service in Egypt, suggested indeed by the appointment of Colonel Kennon and myself, the pioneers of the mission. The service, as Kennon and I were instructed, was "to organize revolution for the independence of Egypt and the severance of relations between Egypt and Turkey, &c."

Among the general officers appointed were Mott, Loring, Sibley, Stone, with General Fitz John Porter as examining officer stationed at New York, whence officers would be sent to Egypt as occasion required. Forty-five Americans appointed at various times composed a military mission which was recognized as such by General Sherman, then Commander in Chief, although it was not accorded the usual recognition for reasons best known to General Sherman.

General Sherman visited Egypt in 1872 as the guest of Ismail Khédive, accompanied by his Chief of Staff and Lieutenant Fred Grant, Aide de Camp. Subsequently, and in recognition of General Sherman's services, Ismail presented to him diamonds which were valued at $60,000, were taxed as such and held by the New York customs officers until released by the passage of a special act of Congress.

Ismail's dream of African empire vanished apparently with his iniquitous dethronement, which might have been and could have been averted by de Lesseps and Gordon, who failed on that occasion to manifest their power. But the interested architects of Ismail's ruin unheeded the high destinies of Egypt against which no evil fortune may prevail. Destiny perhaps may hold in reserve for Sultan Hussein the achievement of the task which Ismail, the father, has left the son—the establishment of an Egypto-African Empire.

The revolution of the Arabs of Arabia, which was reported from Cairo last Summer as having vanquished the Turkish forces at Mecca, is the sequence of a series of revolutions against the Turkish régime which dates from 1883 and have continued with varied fortunes until now.

The truth is, the revolts go much further back. Arabia is a vast and complicated system of tribes with which there is no unity and in which religious divisions partake more of the nature of pretexts than principles. Under the first Caliphs the first four resided in the holy cities of Medina and Mecca, which depended upon the Commander of the Faithful until 1034. About this time the Sherifian Walid, Mohammed-el-Alôni of the Koreitchite tribe, to which the Prophet Mohammed belonged, declared the independence of Arabia, which was maintained until 1517.

In 1796 the powerful tribe, Aneyzech, converted to Wahabism, conquered the Arab tribes from Central Arabia to the Persian Gulf. It was in 1815 that the Sultan Mahmoud charged Mohammed Ali, then Turkish Pasha of Egypt, to retake for the Caliphate the sacred cities of Medina and Mecca and suppress Wahabism. Since 1815 the struggle has gone on between the Porte, which aspired to take all Arabia, and the Sherifat, which still hoped to maintain its power and save the independence of "Araby the Blest." The Turks, in order to avoid conflict in the interior, established themselves on the coast of Yambo, the port of Medina, at Djeddah, the port of Mecca; at Hedeidda, the port of Sana, and finally at Moka and Cheikh Saïd, the ports of Hadramont.

In 1855 the Turks established their Hedjars, or Valis, and from 1860 to 1872 they were extended in Assyr and Taïf. Until the insurrection of 1904 the invasion of the Turks had been effected by the gradual occupation, even though defeated in the field, of the five principal cities—Yambo, Djeddah, Medina, Mecca, and Taïf, (subsequently Hodeida and Moka.) The occupation of Arabia was, in point of fact, futile. The authority of the Vali did not extend beyond the fortified cities. The tribes were quite independent of their so-called conquerors, so called because the Arabs refused to admit the authority of the Ottoman tribunals, refused to be conscripted, refused to pay taxes, and, on the contrary, obliged the Turkish Government to pay them considerable sums whenever caravans traversed their respective territorial limits.

The Young Turks promised reforms, reform of schools, functionaries, taxes. Alas! the Young Turk was even worse than the old Turk. It is true, Hussein Hilmi, Grand Vizier, who was honest and saw clearly the situation, presented projects, but his projects of reform were all thwarted and the abuses remained as

of old. And the Arabs revolted again, and the revolts of Sherif Idrio and Mahmoud Yahia have been successfully continued under Sherif el Hussein.

A dispatch dated Mecca and signed Sherif Abdullah, Minister of Foreign Affairs, is reported to have been received at the Department of State, Washington, announcing the definite rupture of relations with the Ottoman empire and asking recognition by the United States of the new Arabian empire established now at Mecca under the supreme authority of the Grand Sherif and Emir of Mecca, El Hussein Ibu el Ali.

Sherif Abdullah, Minister of Foreign Affairs, declares that the new Kingdom of Arabia is established at Mecca with the Grand Sherif, Hussein Ibu el Ali, as the supreme ruler. "The Arab people," declares the Sherifian Minister, "desire to become an active member of the Society of Nations and ask the recognition as such by the United States. The new kingdom resulted," added Minister Abdullah, "from a solemn declaration on the part of the notables who threw off the yoke of the Committee of Union and Progress at Constantinople."

The Grand Sherif has issued a proclamation of independence in which he has denounced the present triumvirate at Constantinople. Enver Pasha, Talaat Bey, and Djemal Pasha, the Young Turk leaders.

That the new Kingdom of Arabia is knocking at other doors than at Washington for recognition is indicated by a note in the Journal des Debats of Oct 3, which signifies that the French Government has already responded to the overtures of the new Kingdom of Arabia by sending a Mussulman mission with presents to the Grand Sherif of Mecca. In the solemn audience in which the gifts were presented to the Grand Emir and the letter of the President of the French Republic was read, the Emir, surrounded by all the important persons of the holy city, replied in a speech of great eloquence in which he developed the ideas expressed in the proclamation which preceded the uprising against the Turks. And the Emir repeated the following from the text of the proclamation:

> God (blessed and exalted be He) has vouchsafed the land an opportunity to rise in revolt, has enabled her by His power and might to seize her independence and crown her efforts with prosperity and victory, even after she was crushed by the maladministration of the Turkish civil and military officials. She stands quite apart and distinct from countries that still groan under the yoke of the Union and Progress Government. She is independent in the fullest sense of the word, freed from the rule of strangers and purged of every foreign influence.

The revolt of the Arabs of Arabia and the question of the Caliphate date from the revolt in the Yemen in 1882-3, when Sana, the capital city of the Yemen, was captured from the Turks by the Arab insurgents under Sheik Hamat-el-din, a descendant of the Prophet. The importance of the establishment of the new Kingdom of Arabia is both political and religious and a threat to the power at Constantinople. There is between Constantinople and Mecca a deep-seated sentiment of hostility, based upon the fact that the direct descendants of the Prophet and the guardians of the holy places at Mecca deny the validity of the Turkish Caliphate and combat the title of the Sultan at Constantinople and his "Sheik ul Islam" to the religious dignity. When the Arab world learned of Germany's "mainmise" on the Government at Constantinople the question of the religious Caliphate immediately came up. When the "djahad," or holy war, was proclaimed, the dissenting Moslems refused to join the cause led by the "German giaour" and the clique of "deunmés," or "renegade Jews of Saloniki," led by such suspicious Moslem assassins as Enver, Talaat, and Djemal.

Mecca and Medina now become the military and religious strongholds of the true believer, possessing all the ideals of the Moslem—Mecca, the Kaaba; Medina, the tomb of the Prophet. Djeddah, too, should not be forgotten, for there the Arab has placed the tomb of our common mother, Eve.

مملكة عربيّة جديدة تأخذ مكانها بين دول الشرق الأدنى

رفع الملك الحسين بصفته كبير أشراف مكة من مستوى الثورة ضدّ سلطان تركيا في تموز ١٩١٦، وطرد الحامية العثمانيّة من المدينة المقدّسة مكة المكرمة، وقد وجدت ثورته تعاطفاً فعلياً من قبل دول الوفاق، وحين اتخذ كبير أشراف مكة لقب ملك الحجاز، كانت مملكته التي تمتد على طول الساحل الشرقيّ للبحر الأحمر بمساحة نحو ١٦٠ ألف ميل مربع، قد تلقت اعترافاً فوريّاً من بريطانيا العظمى وفرنسا وإيطاليا.

كما سعى الحسين أيضاً للحصول على اعتراف الولايات المتحدة، وقد يكون دافعه في ذلك أنّ أحد أهداف البعثة العسكرية الأمريكية التي وجدت في مصر عام ١٨٦٩، هو القضاء على الحكم التركيّ في الجزيرة العربيّة وهي حقيقة اكتملت بنجاح، كإحدى تداعيات الحرب متعددة الوجوه.

إنّ ثورة العرب في الجزيرة العربيّة والتي وصلت أنباؤها للقاهرة في الصيف الماضي استطاعت إلحاق الهزيمة بالقوات التركيّة في مكة، وتأتي ضمن سلسلة من الثورات ضدّ النظام التركيّ.

ذا نيويورك تايمز

٤ آذار ١٩١٧

NEW ARAB KINGDOM TAKES ITS PLACE AMONG NEAR EASTERN NATIONS

King Hussein, as Grand Sherif of Mecca, raised the standard of revolt against the authority of the Turkish Sultan in July 1916, and drove the Ottoman garrison out of the Holy City of Mecca. His rebellion received the active sympathy of the Entente Allies, and when the Grand Sherif adopted the title of the King of Hejaz, his kingdom, which extends along the eastern coast of the Red Sea and has an area of about 160,000 square miles, was promptly recognized by Great Britain, France and Italy.

Hussein has also sought the recognition of the United States, and perhaps he may have been prompted by recollection that one object of the American military mission which served in Egypt in 1869 was the elimination of Turkish rule in Arabia, a fact now successfully accomplished as one of the manifold ramifications of the war.

The revolution of the Arabs of Arabia, which was reported from Cairo last summer as having vanquished the Turkish forces at Mecca, is the sequence of a series of revolutions against the Turkish regime. The truth is, the revolts go much further back.

The New York Times

March 4, 1917



8 THE WASHINGTON POST: SUNDAY, MAY 27, 1917.

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TURN ON YOUNG TURKS

Orthodox Moslems Repudiate Alliance With Teutons.

EXPLAIN CAUSE OF REVOLT

Proclamation by the Ulema of Mecca Declares Constantinople Government Has Disobeyed God—Moslem Women Employed in Public Places Unveiled Before Strange Men.

(By the International News Service.)

Cairo, Egypt, May 26.—The Young Turks, who now control the Constantinople government, have lost all favor in the eyes of Allah by joining an unholy alliance with the German kaiser, according to a proclamation issued by the orthodox Mohammedans at Mecca.

It was the orthodox sect of Mussulmans who recently revolted in southwestern Arabia, declaring themselves free from the Turkish government at Constantinople.

The Ulema of Mecca has promulgated a proclamation to the faithful, setting forth the grounds of the rebellion of the holy places of Islam against the Young Turks and of the assumption of the title of King of the Hedjaz by the Grand Sherif of Mecca.

It says in part:

Proclamation to the Faithful.

"We, the elders and lawyers of the House of God, are among those whom God has permitted to serve the faith and defend its truths. The world and its treasures, in comparison with truth, are not worth the wing of an insect, for there is no other purpose for man in this life except preparing for eternity.

"We have discerned the hearts of the usurpers of Osman's empire. We have learned their evil purpose with regard to our faith; we have beheld their crimes and wickedness in this our Holy Land, and our faith has shown us the path of salvation, and in its name we have acted according to our duty to ourselves and the Moslems of the world.

Young Turks Accused.

"Every Moslem who would consider this matter should seek its cause and ascertain the nature of evil against which we rose in arms when we found words were of no avail.

"As for us, we are absolutely certain

ثورة على حركة تركيا الفتاة (ذا واشنطن بوست، ٢٧ أيار ١٩١٧)

TURN ON YOUNG TURKS (THE WASHINGTON POST, MAY 27, 1917)



THE SUN, THURSDAY, AUGUST 23, 1917.

ARABS IN REVOLT OVERWHELM TURKS

Win Over King of Hedjaz and Operate Extensively.

LONDON, Aug. 22.—The Arabs in Arabia in revolt against the Turks have recently carried out extensive operations, meeting with success in all of them, according to an official British communication issued this evening. The communication adds that the King of the Hedjaz and his tribesmen evidently have associated themselves with the allied cause. The communication follows:

Forces operating under the orders of the King of the Hedjaz have carried out a series of extensive operations against Turkish detachments and posts in Arabia. The Arabs have been working on a carefully thought out plan, which has resulted in the destruction of a part of the railway line north of Medina and in the capture of isolated Turkish posts.

The daring and determination displayed in carrying out the plans were remarkable. Arab forces attacked numerically superior Turkish forces and overcame them. In the Maan district alone more than 700 Turks were killed in action and a similar number taken prisoner. Four guns were captured.

The Arab movement originating with the Shereef of Mecca is spreading eastward.

Quarrelling Pair Beat Policeman.

A severe beating was all the thanks that Patrolman Kuhlina of the 104th street station received when he essayed the role of peacemaker in a quarrel between Mr. and Mrs. David Lacobs of 1571 Lexington avenue last night. By the time other policemen had come to his assistance his uniform had been nearly torn off. Lacobs was arrested.

العرب الثائرون يتغلبون على الأتراك (ذا صن، ٢٣ آب ١٩١٧)

ARABS IN REVOLT OVERWHELM TURKS (THE SUN, AUGUST 23, 1917)

ARABS IN REVOLT LINK UP WITH BRITISH

Control Hedjaz Railway as Far North as Maan — Drive Against Turks Predicted.

Interesting military possibilities in Palestine are forecast in advices from Mecca, as reported in Arabic newspapers reaching New York, to the effect that the Arabs in Arabia, in revolt against the Turks, have effected a junction with the British army in Southern Palestine.

The Arab revolt was making increased headway when the latest British official statement regarding it, issued on Aug. 22, reported its progress. The King of the Hedjaz, as the new head of the Arabian revolution is styled, was then declared to be conducting military operations on a comprehensive and well-thought-out scale and to have definitely attached his cause to that of the Allies. Already a considerable section of the Hedjaz Railway, running parallel with the Red Sea Coast northward from Medina, had fallen under Arab control.

The current advices state that this railway is now controlled by the Arabs as far north as Maan, about seventy miles northeast of Akaba, at the head of the Gulf of Akaba, on the easterly side of the Sinai Peninsula.

The New York Times
Published: October 5, 1917

الثوار العرب ينضمون إلى البريطانيين

سيطرة على سكة حديد الحجاز باتجاه الشمال حتى معان، وحملة متوقعة ضدّ الأتراك

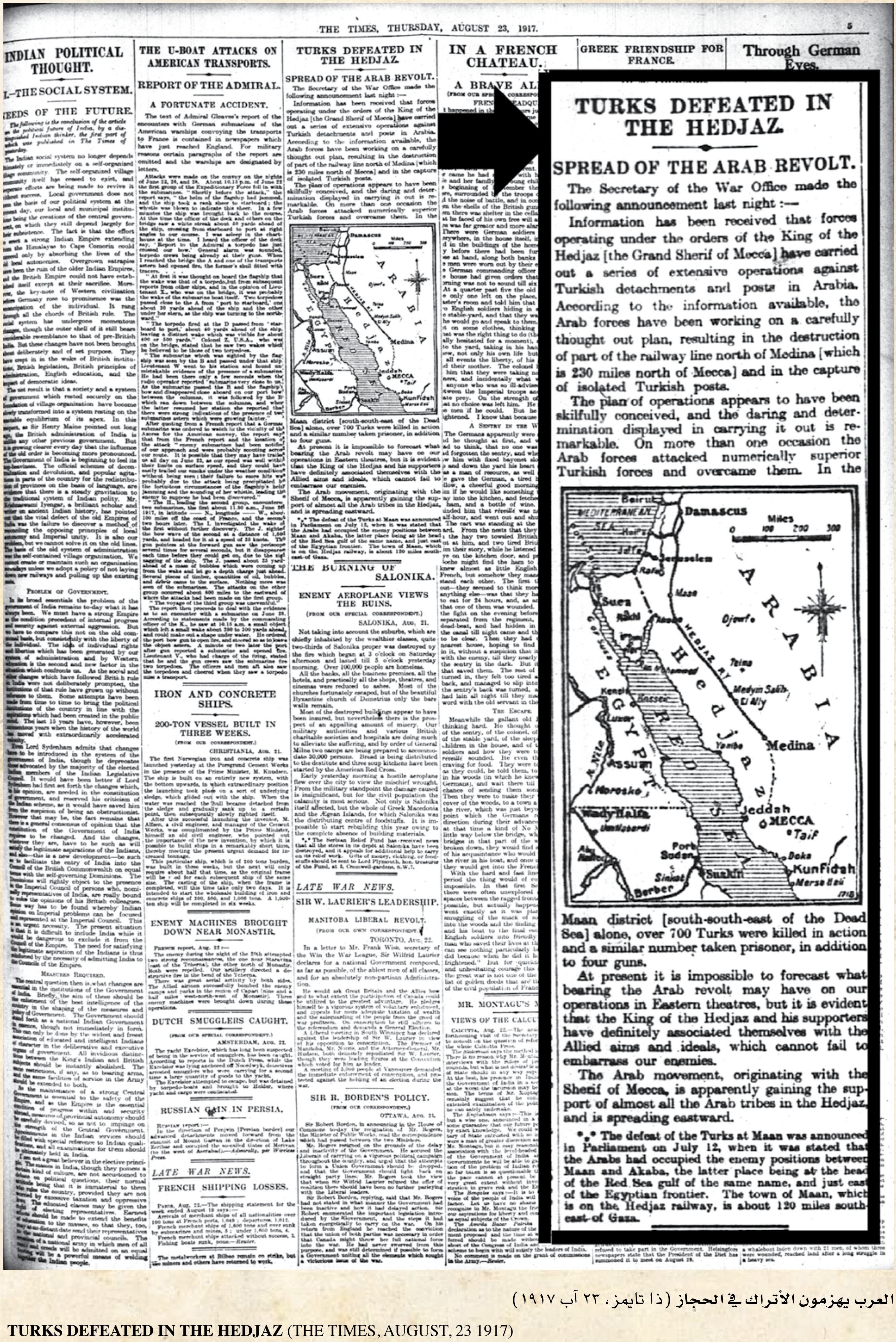
هناك توقعات عسكرية مثيرة للاهتمام في فلسطين، وذلك وفقاً لتعليمات تَرِدُ من مكة المكرمة حسب ما ورد في صحف عربية تصل نيويورك، وهي أنّ العرب في الجزيرة العربية خلال ثورتهم ضدّ الأتراك، قد أحدثوا نقطة اتصال مع الجيش البريطاني في جنوب فلسطين.

إنّ الثورة العربية في تقدم متزايد منذ صدور البيان البريطاني بهذا الخصوص في الثاني والعشرين من آب، ليعلن عن التقدم الحاصل فيها، وإنّ ملك الحجاز بصفته الرئيس الجديد للثورة العربية سيقود عمليات عسكرية على نطاق شامل ومدروس جيداً، حيث إنّ جزءاً كبيراً من سكة حديد الحجاز، الموازي لساحل البحر الأحمر باتجاه الشمال من المدينة، وقع تحت سيطرة العرب.

وتشير العمليات الحالية إلى أنّ العرب يسيطرون على سكة حديد الحجاز شمالاً حتى معان على بعد سبعين ميلًا شمال شرق العقبة على رأس خليج العقبة في الجانب الشرقي لشبه جزيرة سيناء.

ذا نيويورك تايمز

٥ تشرين الأول ١٩١٧



THE TIMES, THURSDAY, AUGUST 23, 1917. 5

TURKS DEFEATED IN THE HEDJAZ.

SPREAD OF THE ARAB REVOLT.

The Secretary of the War Office made the following announcement last night :—

Information has been received that forces operating under the orders of the King of the Hedjaz [the Grand Sherif of Mecca] have carried out a series of extensive operations against Turkish detachments and posts in Arabia. According to the information available, the Arab forces have been working on a carefully thought out plan, resulting in the destruction of part of the railway line north of Medina [which is 230 miles north of Mecca] and in the capture of isolated Turkish posts.

The plan of operations appears to have been skilfully conceived, and the daring and determination displayed in carrying it out is remarkable. On more than one occasion the Arab forces attacked numerically superior Turkish forces and overcame them. In the

Maan district [south-south-east of the Dead Sea] alone, over 700 Turks were killed in action and a similar number taken prisoner, in addition to four guns.

At present it is impossible to forecast what bearing the Arab revolt may have on our operations in Eastern theatres, but it is evident that the King of the Hedjaz and his supporters have definitely associated themselves with the Allied aims and ideals, which cannot fail to embarrass our enemies.

The Arab movement, originating with the Sherif of Mecca, is apparently gaining the support of almost all the Arab tribes in the Hedjaz, and is spreading eastward.

*** The defeat of the Turks at Maan was announced in Parliament on July 12, when it was stated that the Arabs had occupied the enemy positions between Maan and Akaba, the latter place being at the head of the Red Sea gulf of the same name, and just east of the Egyptian frontier. The town of Maan, which is on the Hedjaz railway, is about 120 miles south-east of Gaza.

العرب يهزمون الأتراك في الحجاز (ذا تايمز، ٢٣ آب ١٩١٧)

TURKS DEFEATED IN THE HEDJAZ (THE TIMES, AUGUST, 23 1917)

FAISAL, NEW KING OF ARABIA, LED HER ARMIES TO VICTORY

Arabia's new king, hitherto known as Shereef Faisal, who has succeeded to the throne of his father, Hussein, is an Arab of the Arabs, a sincere Arab patriot, who received a greater portion of his education in Paris and London and is a prince of the blood of the Prophet Mahomet, through Hassan, son of the fourth caliph, Ali.

The guardianship of the holy places of Islam is hereditary in his family, and his father was known throughout the Moslem world as the grand shereef and grand emir of Mecca and of Medina, until, with the consent of all the great tribal chiefs of Arabia, and with the warm approval of Great Britain and France, the two greatest Mahommedan powers in the world, he was proclaimed king of the Hedjaz two years ago.

In emancipating himself and Arabia from the despotism of the sublime porte and of the sultan, whose pretensions to the title of caliph are ridiculed by all true believers of the prophet as contrary to the precepts of the Koran, the late King Hussein was assisted by his eldest sons, Abdullah and Faisal, the latter, now his successor, being a most enlightened man, whose devotion to the faith of his ancestors does not prevent him from being imbued with all the principles of modern civilization and with a warm sympathy for the western powers.

Was Power Behind the Throne.

Owing, in fact, to the advanced age of the late ruler of the Hedjaz, it was his son Faisal, the victorious commander of his armies in the field, who may be said to have been the power behind the throne, and was certainly mainly instrumental in securing the recognition of the powers of the entente and of establishing with them the relations, not merely of friends, but also of allies.

The late Hussein only held the place of emir and grand shereef of Mecca and Medina, the burial place and the birthplace of the prophet, for three years before his elevation to the throne of Arabia. His predecessor was his cousin, Grand Shereef Ali. The latter absolutely refused to submit to the dictation of Enver Pasha and of the Young Turk party that came into power at Constantinople on the downfall of Sultan Abdul Hamid. But instead of fighting them, as he should have done, he considered it necessary to accord attention to the unfounded charges of extortion of money and appropriation of religious funds which, with a view to weakening his position, the authorities at Constantinople brought against him broadcast throughout the Mahommedan world.

Honored by France and England.

Ali took the trouble to publish all sorts of official documents, entirely establishing his innocence. But fearing that his prestige had been weakened by the slanders, he insisted upon resigning the office to his cousin, the late incumbent, and retired to Cairo, where he has since been living in contentment under British protection, on terms of the most intimate friendship and confidence with his successor, with the latter's son, the new king of the Hedjaz, and also with the late Sultan of Egypt and the present ruler, Sultan Fuad.

It may be recalled that about eighteen months ago, France, which has many more millions of Moslems subject to her rule in Algeria, Tunis and Western and Central Africa than the Turkish sultan, sent a special embassy, composed of French Mahommedan dignitaries, to Mecca to invest the late ruler of the Hedjaz with the order of the legion of honor. On that occasion the king and his son Faisal, the then crown prince, came down from Mecca to Jedda, the principal seaport of Arabia, on the coast of the Red Sea, and were hailed and entertained on board French and British warships, royal salutes being fired in their honor.

If I lay stress on all this, it is to indicate that the death of the late king of the Hedjaz, who published such a remarkable and enlightened pro-entente proclamation on his election to the throne, will in nowise injuriously affect our cause. Indeed, it is certain to promote our interests in that part of the world, since the new ruler is far more enlightened, more progressive and possesses a much greater experience of the western powers than did his father and predecessor.

King Joins Parliament in Services.

Among the principal features of the recent empire-wide observance of the fourth anniversary of Great Britain's entrance into the present war, was a religious service in St. Margaret's Church, Westminster, in which the king, the two queens and both houses of parliament took part.

It was a momentous occasion. For it appears that it is necessary to go back for nearly 400 years to find any parallel to this union of the sovereign and the three estates of the realm, the lords spiritual, the lords temporal and the commons, in a national act of worship at St. Margaret's. The last ceremony of the kind that took place was when Queen Elizabeth, soon after her coronation, attended a religious service in the same sacred fane, with her lords and her commons.

The members of both houses of parliament met in their respective chambers and then marched in procession to St. Margaret's, the commons four-by-four, many of them in military uniforms, being headed by the sergeant-at-arms, carrying the mace, and followed immediately by the speaker.

Wore Gorgeous Uniforms.

The peers' procession was headed by the yeoman usher of the Black Rod, a distinguished admiral, followed by his sergeant-at-arms and yeoman. In their wake came the lord high chancellor, in his full-bottomed wig and gorgeous robes, bearing in a gold embroidered bag the great seal of the realm.

Last of all came King George, in naval uniform; Queen Mary, Queen Alexandra, the Duke of Connaught and several of the royal princesses.

The speaker of the house of commons read the epistle of the day from the lectern, and the lord high chancellor read the gospel. The service was performed by the rector of St. Margaret's, Canon Carnegie, who has an American wife in the person of the former Mrs. Joseph Chamberlain, daughter of President Cleveland's Secretary of War Endicott. The sermon was preached by the primate of all England, the Archbishop of Canterbury, who took his text from Exodus, chapter 20, verse 7, "Thou shalt not take the name of the Lord thy God in vain," which was manifestly a reference to the well known habit of the kaiser.

MARQUISE DE FONTENOY.

فيصل الملك الجديد للمنطقة العربية يقود الجيوش للانتصار (ذا واشنطن بوست، ٢٨ آب ١٩١٨)

FAISAL NEW KING OF ARABIA, LED HER ARMIES TO VICTORY (THE WASHINGTON POST, AUGUST 28, 1918)

The Brooklyn Daily Eagle (Brooklyn, New York) · Sun, Dec 29, 1918 · Page 32

BATTLES IN THE DESERT ON THRESHOLD OF SYRIA

Dramatic Story of the Arab Sherif Feisul Who Constructed a Fighting Machine Out of the Beduin Population.

The following is from a correspondent of the London Times who accompanied the Arab Army of the Grand Sherif of Mecca, led by his son, Sherif Feisul, through the campaign against the Turks.

AFTER the occupation of Wejh, the Arab operations had to take a new phase. The Turks who had been advancing on Mecca at once fell back on Medina and began to defend their pilgrim railway seriously. This gave the Arab Sherif Feisul the time and leisure he so much needed to construct his army of regular troops. It need hardly be said that Arabia provided no recruitable population. The Beduin is hostile to discipline and unfit for regular service; though on his own day, in his own country, and in his own style, he will dispose of many times his number of any troops that can be brought against him. Feisul's regular army was composed of peasantry from Syria and from Mesopotamia. In part, they came from their own districts secretly to him. Many were deserters from the Turkish army, for the Turks when war broke out had pressed 150,000 Arab-speaking subjects into their army, and these men, when the Sherif revolted, all knew that the day of reckoning with their masters was approaching.

Besides the labor of forming a regular army Sherif Feisul at Wejh devoted himself day and night to securing desert power, to take the place of the British sea power that henceforward could serve him only indirectly. In this he succeeded, thus gaining a means of approach and a line of communication for all enterprises he desired against the cultivated land of Palestine and Syria as ready and inviolable almost as the sea has proved to Britain. It took him months to obtain the suffrages of all the tribes, and the expenditure of as much tact and diplomacy as would suffice for years of ordinary life. What he achieved, however, is little short of wonderful. From time immemorial the desert has been a confused and changing mass of blood-feuds among the Arabs from Damascus to Mecca; for the first time in the history of Arabia since the Seventh Century there is peace along all the pilgrim road.

While forming his army and developing his policy, Feisul kept the Turks busy by frequent railways raids. He cut the line in dozens of places, and did each time what damage he could. But the construction of the Hedjaz Railway is primitive and there are no great bridges or elaborate constructions which can be destroyed, to interrupt the line for a sensible period. His work had to be done and redone continually, and very heart-breaking work it was.

A Fighting Sheikh.

By early May, however, Feisul's propaganda in the north was crowned with success by the adhesion to him of Sheikh Auda abu Tayi, the leading spirit of the Howeitat and the finest fighting man in the desert. He is over 50 now, but still tall and straight and as active as a young man. He prides himself on himself, as being the quintessence of everything Arab. His hospitality is sweeping—often crushing; his generosity has reduced him many times to poverty and swallowed the profits of a hundred successful raids. He has married 28 times, been wounded 13 times, and in his battles has seen all his tribesmen hurt and most of his relations killed. His escape from wounds in the last eight years he ascribes to an amulet (the rarest and richest in the world, in his judgment), a complete copy of the Koran, produced in photo-miniature by a Scotch firm. His private "kill" in single fight is 75 since 1900—Arabs, be it understood, for Turks are not entered in Auda's game book. Under his hands the Howeitat had become the finest fighting men in the desert, and he has seen Aleppo, Basra and Mecca in his raids. He is as hard-headed as he is hot-headed, has extreme patience and ignores advice and abuse with the most charming smile. He talks abundantly, in a voice like a waterfall, of himself usually, and in the third person. His great pride is to tell tales against himself, or to tell in public fictitious, but appalling, stories of the private life of his host or guests.

Auda came to Wejh and swore allegiance to the Sherif in the picturesque Arab formula, on the book, and then sat down to dinner with Feisul. Halfway through the meal he rose with an apology, and withdrew from the tent. We heard a noise of hammering without and saw Auda beating something between two great stones. When he came back he craved pardon of the Sherif for having inadvertently eaten his bread with Turkish teeth, and displayed the broken remains of his rather fine Damascus set in his hand. Unfortunately, he could hardly eat anything at all afterward and went very sorrowfully till in Akaba the high commissioner sent him an Egyptian dentist, who refurnished his mouth.

From Wejh, on May 9, Feisul sent off a small expedition of camel men under Sherif Nasir, to take Akaba, 300 miles farther north. They marched through the Hedjez Hills, picking up a few adherents across a dreadful lava field, which foundered their camels, over the Hedjaz Railway in a thunder of dynamite explosions, into the pathless central desert of Arabia, where they wandered for weeks in great pain of heat and hunger and thirst, losing many of their party and disheartening more. When they did reach water it was only to lose three more of their few men from snake-bite, for the Wadi Sirhan is venomous. However, at length they reached the Howeitat tents, and under the burden of the tribe's most insistent hospitality spent some uneasy days. They had now marched some 400 miles and were getting short of food. Some of the party rested here to gather recruits, while others went out north and west, to trouble the Turks by feints upon the railways of Syria and confuse them as to what they meant. They destroyed a bridge near Homs, and one near Deraa and blew up a train near Amman.

A Rout.

The Turks believed that they must be in Wadi Sirhan, and concentrated their available cavalry about the Hauran, and sent out all that could move into the desert after them. Nasir moved at once, south and west, and captured two stations near Katraneh. The Turks blew up the wells in the desert (Nasir had now learned to do with little water) and reinforced the threatened sector from Maan. This latter was, however, the area the Arabs really wanted, and a day later a section of the Howeitat, on June 30, wiped out the first Turkish post on the new motor road from Maan to Akaba, after the Turks had won a first success and had cut the throats of 13 Arab women and children. News of their attack reached Maan, and the mass of the garrison there set out to relieve the post. That day Nasir occupied the railway near Maan and blew up a series of bridges and then threw himself between Maan and the Turkish relief column, which had reached its objective only to find the ground held by squadrons of wheeling vultures busy on their dead.

Throughout July 2 Nasir fought the Turks in a heat that made movement torture. The burning ground seared the skin off the forearms of our snipers, and the camels went as lame as the men with the agony of the sun-burnt flints. The Turks were hemmed in to a gentle valley, with a large spring in the bottom. The Arabs were dry. They had rifles, and the Turks mountain guns, with which they kept up the fight till evening. At dusk Auda collected our 50 horsemen in a crooked valley, about 300 yards from the Turks, and suddenly burst at them over a rise, galloping into the brown of them, shooting from the saddle as he came. The Turks broke in panic, as Turks often will, and after one wild burst of musketry scattered in all directions, while the rest of the Arab force dashed down the hillsides into the hollow as fast as their cantering camels could take them. In five minutes it had become a massacre. Some of the Turks got away in the gathering darkness, but the Arabs took and killed more than their own total numbers.

Akaba Taken.

There were still four Turkish garrisons between Nasir and the sea. The nearest was overrun in half an hour; the next but one surrendered without a shot fired. The third was strongly placed, but the Arab leader announced that a sudden darkness at the third night hour would enable it to be rushed without loss—and the moon was good enough to be eclipsed that night. Fortified by such evident proof of ghostly alliance, the Arabs pressed on down the great road that the Turks had prepared for the invasion of Egypt. The fourth post fell back before our approach, to the main position of Akaba, where the Howeitat tribesmen, before even we were near, clustered about them like hornets, sniping any head or body that showed, and cutting off all egress. They were six miles from the beach in the mouth of an immense ravine, impregnable from attack by the sea, as they knew, and we knew, but very open to a force taking them, as we were doing, unexpectedly from the east. When Nasir came up he tried to make them parley; the local Arabs fiercely refused. "They tore our men in four pieces between yoked mules, why should we spare them?" • • • but the Sherif after a day and a night of earnest work regained control of his men. He then, with only one companion, advanced into the open between the Arabs and the Turks, so that his men had perforce to hold their fire, and sent in a prisoner with the white flag to tell the Turks that all was up. Fortunately the Turkish commander agreed, and the Arabs swept through his camp into the Village of Akaba in a mad rush of joy.

Our position, when we first arrived in Akaba, was miserable. We had no food, and hundreds of prisoners. They ate our riding camels (we killed them two a day), caught fish and tried to cook green dates, till the messengers who had been sent off hastily to Egypt across the Sinai Desert, could send help and food by sea. Unfortunately the camels by now had done 1,000 miles in five weeks, and were all jaded, so that it took the men two days to get to Suez, where Admiral Wemyss at once ordered a man-of-war at top speed to Akaba, with all the food that was to be found on the quays. That ship is gratefully remembered in the desert, for it saved 2,000 Arabs and 1,000 Turks from starvation.

The Wilderness Road.

Feisul came to Akaba in August, and once again his tactics and the color of the Arab movement had to change. The abandon of the early days, when each man had his camel and his little bag of flour and his rifle, was over. The force had to be organized and become responsible. No longer could Feisul throw himself into the thickest of the doubtful fight and by his magnetic leadership, and still more wonderful snap-shooting, turn the day in our favor. No longer could the Sherifs in glowing robes, hurtle out in front of their men in heady camel charges and bring back spolia opima in their own hands. Even our wonderful Arab bodyguards—Central Arabia camel men—dressed in all the colors of the rainbow, only one degree less gorgeous than their camel trappings, had to be sacrificed. The Sherifian army now stood on the threshold of Syria, and its work was henceforward with the townsmen and the villagers—excellent people, but not the salt of the earth, as are the Arabs of the desert.

The desert was Feisul's; he had worked his miracle, and made the wilderness peace; but the wilderness was only our road, the means by which we could arrive at the cultivated places we wished to raise or occupy. Another sobering influence was the knowledge that we formed part of the army of Gen. Allenby. Akaba was on his extreme right, and the Arab army formed his right wing. Our plans were only a part of his plans, instead of being joyous ventures of our own. The Arab army, however unorthodox its elements, tried its best to fulfil the wishes of the commander-in-chief and to contribute its uttermost to his plans. In return he gave it the materials, the advice, the advisers, and the help it needed, and enabled Feisul to transform what had been a mob of Beduin into a small but well-made force of all arms.

THE CZAR'S DIARY.

Moscow, December 2—Indifference to the fate of Russia was betrayed by Nicholas Romanoff, the former Emperor, in parts of his diary made public by the Soviet authorities. The welfare of Russia was scarcely mentioned in entries for several weeks after the Kerensky revolution.

Nicholas' thoughts were wholly occupied with his own personal well-being, and such entries as "I have slept well and soundly" frequently appear even under dates immediately following the great events which deprived him of his throne. The diary also reveals his great affection for his family and mother, to whom he always affectionately refers as "dear mother."

An incident with former Crown Prince Alexis' toy-gun revealed to Nicholas the changed conditions in the army. He tells of it in the following entry

"I finished sawing the tree trunks of the first section. Alexis was playing with his gun on the island. The sharpshooters who were walking in the garden noticed it and asked the guard officer to take it away from him, and carried it to the guardroom. Later it transpired that it was taken, for some reason or other, to the Town Hall. Fine officers who dare not refuse common soldiers!"

المعارك في الصحراء على أعتاب سوريا

"نقلاً عن مراسل صحيفة تايمز اللندنية الذي رافق الجيش العربي لكبير أشراف مكة بقيادة ابنه الشريف فيصل في الحملة ضد القوات التركية"

لقد بدأت العمليات الحربيّة العربيّة تأخذ مرحلةً جديدةً بعد السيطرة على منطقة الوجه، مما جعل القوات التركيّة تتراجع فوراً عن المدينة المنورة وعن التقدّم نحو مكة، وتوجهت للدفاع الحثيث عن خط سكة الحديد الذي يستخدمه الحجاج، وقد منح هذا التراجع التركي الوقت للشريف فيصل الذي كان في أمسّ الحاجة إليه، لبناء جيشه من القوات النظاميّة.

ونجح الشريف فيصل بتشكيل القوات النظاميّة من فلاحي سوريا وبلاد ما بين النهرين، وكان غالبيتهم ممن فروا من الجيش التركيّ، كما استطاع تأمين قوة صحراويّة تحلّ مكان القوة البحريّة البريطانيّة التي سيستفيد منها منذ الآن بصورة غير مباشرة، بالإضافة إلى أنّه اكتسب وسيلة للاقتراب من هدفه بتوفير خط اتصالات للعمليات كافة التي يرغب القيام بها ضدّ القوات التركية في الأراضي الزراعية في فلسطين وسوريا.

وتمكن الشريف فيصل من السيطرة على العقبة بعد أن أرسل في التاسع من أيار، قوة استكشافيّة من «الهجّانة» تحت قيادة الشريف ناصر، حيث قاتل القوات التركيّة وسط ظروف مناخيّة قاسية.

وبعد السيطرة على العقبة بات جيش الشريف فيصل يقف على أعتاب سوريا، وأصبحت الصحراء تحت سيطرته حيث أنجز معجزة، ونشر السلام في الصحراء.

ذا بروكلين ديلي إيجل (نيويورك)

٢٩ كانون أول ١٩١٨

BATTLES IN THE DESERT ON THRESHOLD OF SYRIA

(From a correspondent of the London Times who accompanied the Arab army of the Grand Sherif of Mecca, led by his son, Sherif Feisal, through the campaign against the Turks)

After the occupation of Wejh, the Arab operations had to take a new phase. The Turks who had been advancing on Mecca at once fell back on Medina and began to defend their pilgrim railway seriously. This gave the Arab Sherif Feisal the time and leisure he so much needed to construct his army of regular troops composed of peasantry from Syria and from Mesopotamia. Many were deserters from the Turkish army.

Besides the labor of forming a regular army, Sherif Feisal at Wejh devoted himself to securing a desert power to take the place of the British sea power that henceforward could serve him only indirectly. In this he succeeded, thus gaining a means of approach and a line of communication for all enterprises he desired against the cultivated land of Palestine and Syria.

From Wejh on May 9, Feisal sent off a small expedition of camel men under Sherif Nasser to take Akaba. He fought the Turks in a heat that made movement torture.

Akaba was taken. The Sherifian army now stood on the threshold of Syria. The desert was Feisal's. He had worked his miracle and made the wilderness peace. But the wilderness was the only way by which we could the cultivated places.

The Brooklyn Daily Eagle, New York

December 29, 1918

WHEN ARABS RECLAIMED THEIR LAND FROM TURKS

Story of Crusade of King of Hedjaz Reads Like Fiction.

LONDON.—No tale from the Arabian Nights provides more interesting reading than does the crusade of the King of Hedjaz and his picturesque followers against the Turk, which resulted in the capitulation of Medina, one of the holy cities of Mohammedanism, and has entitled the Arab to a voice in the League of Nations and the Peace Conference, says the Boston Transcript.

With the surrender of Medina, Turkish power in Arabia vanished.

Fakhri Pasha, the Turkish commander of Medina, made a stubborn defense. The Turks had anticipated hostilities, and had brought down a large force from Syria. The Emirs Feisul and Ali raised the flag of their father, the Grand Sheriff of Mecca, June 13, 1916, and made an attempt to seize the city out of hand. It failed.

Feisul raised all the tribesmen, and villagers about Medina, and occupied the suburbs, but shrank from an attack on the Holy City itself. The Turks, encouraged by their inactivity, sallied out at dawn, surprised the garden suburb of Awali, massacred in it hundreds of women and children and burned the rest—putting machine guns at the gates and setting fire in many places to the flimsy houses.

Feisul dashed up with his Arab camel men to the rescue, but was in time only to harry the last files of the retreating Turks. The Arabs now clamored for an assault on the great citadel that stood without the walls, and when he tried to hold them back plunged forward without him. The Turgs had, however, a formidable armament collected there, and the Arabs had never before met artillery fire.

The assaulting column swerved aside and took refuge in the broken lava slopes of a low hill outside the northeast angle of the town. The Turks saw their weakness, and sent out an enveloping force to cut off and destroy them. Feisul, with the rest of the Arabs, a mile back on the flank, saw the danger of their fellows, and started out to help them. The Turks opened with all their guns from the town wall, covering the open ground with bursting shrapnel, and after their first losses the Arabs wavered, and then took cover in the gardens. Feisul rode up to their front line on his horse and called to them to follow him. Their chief refused, saying that it was death to cross the plain. Feisul laughed and, turning his horse, forced it at a walk through the Turkish fire till he had gained the shelter of the opposite gardens. Then he waved to the men behind him, who charged across to him at a wild gallop, losing only about twenty men on the way.

The combined forces now engaged the sallying Turks and a costly fight was maintained till dark, when Feisul found himself nearly without ammunition and without reserves of men, food or arms for the morrow.

* * *

Lived On Dates.

of Sheik Auda abu Tayi, the leading spirit of the Howeitat and the finest fighting man in the desert. He is past 50, but still tall and straight and as active as a young man. He prides himself on being the quintessence of everything Arab. His hospitality is sweeping, often crushing; his generosity has reduced him many times to poverty and swallowed the profits of a hundred successful raids. He has married twenty-eight times, been wounded thirteen times, and in his battles has seen all his tribesmen hurt and most of his relations killed. His escape from wounds in the last eight years he ascribes to an amulet (the rarest and richest in the world, in his judgment), a complete copy of the Koran, produced in photo-miniature by a Scotch firm. His private "kill" in single combat is seventy-five since 1900—Arabs, be it understood, for Turks are not entered in Auda's game book. Under his hands the Howeitat had become the finest fighting men in the desert, and he has seen Aleppo, Basra and Mecca in his raids.

"Auda came to Wejh and swore allegiance to the sherif in the picturesque Arab formula, on the book, and then sat down to dinner with Feisul. Half way through the meal he rose with an apology and withdrew from the tent. We heard a noise of hammering without and saw Auda beating something between two great stones. When he came back he craved pardon of the sherif for having inadvertently eaten his bread with Turkish teeth and displayed the broken remains of his rather fine Damascus set in his hand. Unfortunately, he could hardly eat anything at all afterward and went very sorrowfully till in Akaba the high commissioner sent him an Egyptian dentist, who refurnished his mouth.

* * *

Terrible Heat.

"From Wejh Feisul sent off a small expedition of camel men under Sherif Nasiir, to take Akaba, 300 miles farther north. They marched through the Hedjaz Hills into the pathless central desert of Arabia, where they wandered for weeks in great pain of heat and hunger and thirst, losing many of their party and disheartening more. However, at length they reached the Howeitat tents and under the burden of the tribe's most insistent hospitality spent some uneasy days. They had now marched some 400 miles and were getting short of food. Some of the party rested here to gather recruits, while others went out north and west to trouble the Turks by feints upon the railways of Syria.

"The Turks believed that they must be in Widi Sirhan and concentrated their available cavalry about the Hauran. Nasir moved at once, south and west, and captured two stations near Katraneh. A section of the Howeitat June 30, wiped out the first Turkish post on the new motor road from Maan to Akaba. The same day Nasir occupied the railway near Maan and blew up a series of bridges and then threw himself between Maan and the Turkish relief column.

"Throughout July 2 Nasir fought the Turks, in a heat that made movement torture. The burning ground seared the skin off the forearms of our snipers, and the camels went as lame as the men with the agony of the sunburnt flints. The Turks were hemmed in to a gentle valley, with a large spring in the bottom. The Arabs were dry. They had rifles, and the Turks mountain guns, with which they kept up the fight till evening. At dusk Auda collected our fifty horsemen in a crooked valley, about 300 yards from the Turks, and suddenly burst at them over a rise.

"The Turks broke in panic and after one wild burst of musketry scattered in all directions, while the rest of the Arab force dashed down the hillsides into the hollow as fast as the camels could take them. Some of the Turks got away in the gatherin

WITH THE CARTOONISTS



RUSSIAN THISTLES. —Bronstrup in San Francisco Chronicle.

WHEN ARABS RECLAIMED THEIR LAND FROM TURKS

Story of Crusade of King of Hedjaz Reads Like Fiction.

عندما استردَّ العرب أرضهم من الأتراك

لا توجد قصة في ألف ليلة وليلة تثير قراءتها اهتماماً كبيراً كقصة حملة ملك الحجاز وأتباعه بصورتهم المثيرة ضدَّ الأتراك والتي أدّت إلى السيطرة على المدينة المنورة، إحدى المدن الإسلامية المقدّسة التي خولتهم الحصول على صوت في عصبة الأمم ومؤتمر السلام، كما تشير صحيفة بوسطون ترانسكريبت.

لقد اختفت السلطة التركيّة في الجزيرة العربيّة بعد السيطرة على المدينة المنورة.

يقول مراسل صحيفة التايمز الذي رافق الجيش العربي، في وصفه للحملة التي قادت إلى السيطرة على المدينة المنورة: «بالإضافة للجهد الشاقّ الذي بذله «الشريف» فيصل لتشكيل جيش نظاميّ، فقد كرّس نفسه ليلاً ونهاراً لتأمين قوة صحراويّة لتأخذ مكان القوة البحريّة البريطانيّة التي ستفيده من الآن وصاعداً بصورة غير مباشرة فقط، وقد نجح في ذلك».

«لقد استغرق الأمر منه شهوراً عدة للحصول على أصوات القبائل كافة، وقام ببذل العديد من الجهود الديبلوماسيّة لتحقيق ذلك. هذه الجهود كانت تحتاج أعواماً من حياة عاديّة، وما حققه يكاد يكون مدهشاً. لقد كانت الصحراء منذ الزمان الغابر، كتلة متغيّرة ومضطربة من أفعال الثأر والصراعات والتنافس بين القبائل، لم يعد هناك الآن أفعال ثأر بين العرب في كافة المناطق من دمشق إلى مكة المكرمة، وللمرة الأولى في تاريخ الجزيرة العربية ومنذ القرن السابع فإن السلام يسود طريق الحجاج».

«وفيما كان الشريف فيصل يشكّل جيشه ويضع سياسته، استمرّ في إشغال الأتراك بغارات متكررة على السكة الحديديّة، وقد قطع الخط الحديديّ في عشرات الأماكن، وكان على قدر استطاعته يحدث أضراراً في كلّ مرة».

«تكللت في أوائل شهر أيار الدعاية للشريف فيصل في الشمال بالنجاح، وذلك بالتحام الشيخ عودة أبوتايه مع جيشه، وهو يمثل القيادة الروحية للحويطات وأفضل رجل مقاتل في الصحراء».

حضر عودة لمنطقة الوجه، وأقسم يمين الولاء للشريف، ومن هناك أرسل فيصل حملة استكشافيّة صغيرة من الرجال على ظهور الجمال تحت قيادة الشريف ناصر للسيطرة على العقبة».

ذا كوريير جورنال لويزفيل

٢٦ شباط ١٩١٩

WHEN ARABS RECLAIMED THEIR LAND FROM TURKS

No tale from the Arabian Nights provides more interesting reading than does the crusade of the King of Hedjaz and his picturesque followers against the Turk, which resulted in the capitulation of Medina, one of the holy cities of Islam, and has entitled the Arabs to a voice in the League of Nations and the Peace Conference, says the Boston Transcript. With the surrender of Medina, Turkish power in Arabia vanished.
Describing the campaign leading up to the capture of Medina, the Times correspondent who was with the Arab army writes: "Besides the labor of forming a regular army, (Sherif) Feisul devoted himself day and night to securing desert power, to take the place of the British sea power that henceforward could serve him only indirectly. In this he succeeded. It took him months to obtain the suffrages of all tribes, and the expenditure of as much tact and diplomacy as would suffice for years of ordinary life. What he achieved, however, is little short of wonderful. From time immemorial, the desert has been a confused and changing mass of blood feuds and tribal jealousies. Today, there are no blood feuds among the Arabs from Damascus to Mecca; for the first time in the history of Arabia since the seventh century there is peace along all the pilgrim road.

"While forming his army and developing his policy, Feisul kept the Turks busy by frequent railway raids. He cut the line in dozens of places and did each time what damage he could.

"By early May, however, Feisul's propaganda in the North was crowned with success by the adhesion to him by Sheik Auda abu Tayi, the leading spirit of Howeitat and the finest fighting man in the desert . . .

"Auda came to Wejh and swore allegiance to the sheriff . . . From Wejh, Feisul sent off a small expedition of camel men under Sherif Nasiir, to take Akaba."

The Courier-Journal, Louisville
February 26, 1919

LAWRENCE RALLIED BEDOUINS, SAVED MECCA, TOOK DAMASCUS

BY LOWELL THOMAS.

(By permission of Asia, the American magazine on the orient.)

When Thomas Lawrence, the twenty-six-year-old Oxford archeologist, first arrived in Arabia on a mission from the high commissioner of Egypt, Hussein, Grand Shereef of Islam, had just captured the holy city of Mecca. But the Arab revolution was at a standstill, and the Turks were advancing to retake Mecca. With the permission of the Hussein, young Lawrence traveled across the desert to the camp of Emir Feisal, son of the grand shereef, who was in command of the Hedjaz forces. Feisal had an army of 5,000 men, but it had lost heart. He confessed to Lawrence that the future looked dark. But after Lawrence had looked over the Emir's raggedy army he made up his mind that, with this force as a nucleus, it would be possible to build up a large irregular army which would have a great advantage over the Turks at desert fighting. He told Feisal that he believed his troops could capture Damascus within a year.

"If Allah Wills," He Says.

"If Allah wills," said the latter, with a dubious smile, as he stroked his beard and gazed vacantly out of the flap of his tent at his disheartened followers lolling in the shade of the date palms. That was in October, 1916. By June, 1917, this lad, not yet out of his twenties, had raised an irregular army of 200,000 Bedouins, and although his prophecy did not quite come true, he nevertheless led the Arab forces a distance of 1,000 miles across the desert to the gates of Damascus within a year and a half.

His first move was to march Feisal's army 700 miles across the desert, along the coast of the Red sea to the head of the Gulf of Akaba. From time to time he would attack a Turkish garrison at one of the towns on the coast. He maintained liaison with cruisers in the Red sea. Whenever he made an attack from the land the British navy would open hostilities by shelling the Turks heavily for a few hours in advance, whereupon Lawrence and his Bedouins would sweep down and finish the job.

Entry in Yambu Splendid.

The entry into Yambu, the port of call for that part of west central Arabia, in which Medina is the important city, was splendid and barbaric. Emir Feisal, as the official commander-in-chief of the Arabian army, rode in front, dressed in robes as white as the snows of the Lebanon. On his right rode another shereef garbed in dark red, his headcloth, tunic and cloak dyed with henna. On Feisal's left rode "Shereef" Lawrence, in pure white robes, looking like the reincarnation of a prophet of old. Behind them were Bedouins carrying three banners of purple silk, topped with gold spikes, and followed by three drummers playing a weird march. Behind them came a wild bouncing mass of thousands of Arabs on camels, all members of Feisal's and Lawrence's bodyguard. They were packed together in a dense, billowy mass, the men wearing robes of every color, and their camels covered with equally brilliant trappings. All were singing at the top of their voices, improvising verses descriptive of the virtues of the emir and their fair-haired young English leader.

Whenever Lawrence wanted to "stage a cinema show," as he described it, to impress the rather restive Arabs, he would simply get in touch with Admiral Wemyss, and the latter would steam down from Suez in his huge flagship, the Euryalus, and engage in a little target practice with his nine-inch guns along the Arabian coast within sight of the Shereefian army. The mammoth size of the admiral's flagship was partly responsible for the impression which King Hussein had of Great Britain's unlimited power.

"She is the great sea in which I, the fish, swim," the aged Arabian ruler remarked on one occasion. "And the larger the sea, the fatter the fish."

How Lawrence Built Up Army.

It was by the process of accretion that Lawrence built up his army. He and his few companions, after leaving the Mecca country, stopped at every Arab village and nomad encampment in the desert on their way north. In his masterly and convincing manner, Lawrence would call the Arab sheikhs together and explain that the Turks were so busy fighting the British, French, Italians and others, that they could not possibly devote the full force of their energies to Arabia. He and Feisal would sit around the camp fires with the Arabs discussing the past greatness of Arabia until he had every member of the tribe worked up to a high pitch of frenzy. Over cups of sweetened tea and roasted goat, killed in his honor, in faultless Arabic he would discuss with the Arabs the possibility of their being able to drive out the Turks. But Lawrence's greatest problem was that of convincing the Arabs of one tribe that they should renounce their century-old blood feud with the members of another tribe and unite against their common enemy, the Turks. That he succeeded in an astonishing and incredible way is demonstrated by the fact that within less than a year he had loosely united most of the peoples of holy Arabia.

In northern holy Arabia, near the head of the Gulf of Akaba, the Turks had many strong garrisons. Before the Arabs could hope to sweep their oppressors out of the Hedjaz the problem of overcoming these garrisons faced them. With the Turks driven from the Hedjaz Lawrence knew it would then be possible for the Arabs to join in an invasion of Syria. Of all points in that region the most important was Akaba, the ancient seaport of King Solomon, because Akaba was the only seaport in that section of Arabia, and was the best possible place to use as a base for an invasion of Syria, in co-operation with Allenby's program.

As an illustration of how Lawrence handled his troops in spite of his complete lack of military experience, in order to fool the Turks and take them by surprise, he sent a flying column of Bedouins on fleet camels to make a feint against the Turks at Amman, hundreds of miles north, just west of Jericho. They occupied the attention of the Turks so completely that the latter failed to discover that Lawrence was approaching Akaba. It is only some sixty miles from the head of the Gulf of Akaba to the Hedjaz railway, and in order to prevent the large Turkish garrison at Maan, on the railway, from coming to the relief of Akaba, Lawrence personally led a flying column in that direction.

Turkish Post Wiped Out.

Seventeen miles southwest of Maan his Bedouins swept down on an important Turkish post and wiped it out. The Turks at Maan sent out a crack battalion in pursuit. But the young Englishman and his band of Bedouins disappeared in the blue, swallowed up in the desert haze so far as the Turks were concerned, until the evening of the following day, when they reappeared out of the mist many miles distant at another point on the railway. Here Lawrence merrily planted a few mines or "tulips," as he called them, demolished a whole mile of track, and destroyed a train. When the Turkish battalion reached the post at Fuweilah, which had been wiped out by the flying column, they found the vultures in possession.

The Turks camped for the night in the bottom of a valley near a well at Aba-el-Lissan, fourteen miles from Maan, where later I lived with Lawrence and Emir Feisal. Lawrence meanwhile had left his column of camel troops and had gone off alone across the desert to see if he could locate the regiment. As soon as he found the Turks he hurriedly returned for Bedouin forces, brought them up on to the heights around Aba-el-Lissan and completely surrounded the whole Turkish battalion by dawn.

Arab Leader's Daring Exploit.

The Turks were in a desperate hole, but Lawrence knew that if they were under capable leaders they could fight their way out through the thin lines of Bedouins. At sunset Auda Abu Tayi, his valiant Arab leader, crept up to within 200 yards of the Turks with fifty mounted Bedouins. Then, jumping from cover, he galloped straight into the middle of the Turkish battalion. The latter were so amazed at his audacity that when the Arab chieftain, riding in advance, crashed into their midst, they broke and ran in all directions, but not before bullets has smashed old Auda Abu Tayi's field glasses, pierced his revolver holster, hit his sheathed sword, which he was holding in his hand, and killed three horses under him. In spite of these incidents the old Arab was delighted, and maintained afterward that it was the most corking fight he had been in for many months.

Lawrence, who was watching from the hill on the opposite side of the basin with four hundred Bedouins on camels, dashed down the slope as fast as the camels could carry them and charged into the midst of the panicky Turks. For twenty minutes one thousand Turks and five hundred Arabs were mixed together in a wild, frenzied mass, all shooting like mad. The Turks had made their fatal error in scattering, as Lawrence had surmised they might do, and the battle ended in massacre. Lawrence told me that he counted over three hundred dead in the main position, and that as soon as the Turks had been beaten, the Bedouins, who had lost only two of their number, made straight for the Turkish camp to plunder it.

Shot Own Mount.

In the charge Lawrence shot his own camel through the head with his automatic. It dropped dead, and Lawrence was hurled out of his saddle and lay stunned in front of it, while his followers charged right on over him. Had he not been thrown directly in front of his own mount he would have been trampled to death.

Most of the two hundred prisoners were taken by Shereef Nasir and Lawrence, because the Bedouins dashed away, thinking only of loot.

The overwhelming defeat of the Turkish battalion at Aba-el-Lissan was the second phase of the battle of Akaba. The third merely consisted of Lawrence's spectacular maneuver, when he accomplished what the Turks thought was impossible, and actually succeeded in leading his army of about ten thousand Bedouins over the precipitous King Solomon mountains and down into Akaba on the morning of July 6, 1917.

Twenty-Two Hours on Camel Back.

After the capture of Akaba, Lawrence and his army lived on the meat of the camels which had been killed in the battle and unripe dates for ten days.

In order to save his army from starving, Lawrence jumped on a racing camel and rode continuously for twenty-two hours at top speed across the mountains and desert of the Sinai peninsula. Completely worn out by this desperate ride as the climax to two months' continuous fighting, a thousand miles of trekking across one of the most barren parts of Arabia, living on soggy, unleavened bread and dates, and without having had a bath for more than a month, he turned his camel over to an M. P. at one of the street corners in Port Tewfik, Suez, walked unsteadily into the Sinai Hotel and ordered a bath. For six hours he remained in the tub, with the attendants serving him refreshing drinks. He says that day was the nearest approach to heaven that he ever expects to experience.

Lawrence explained the plight of the Arab troops to Admiral Wemyss, who immediately sent a cruiser filled with food to Akaba. Admiral Wemyss also gave Lawrence and the Arabs twenty machine guns from his ships and a number of light guns. Most of them are still lost in Arabia. Lawrence received a letter from a warship since the war asking him for the return of one of their big cannon. He replied that he was sorry, but that he had mislaid it.

Opened Way for Invasion of Syria.

And so it was that Lawrence, the archeologist, captured the ancient seaport of King Solomon, where a battle had not been fought for at least 2,000 years, and won the second great victory of the Arabian revolution, opening the way for the invasion of Syria, which has now resulted in Emir Feisal being accepted as the new ruler of part of Syria. From a squabble in Arabia the Shereefian revolt changed to a campaign of world-wide importance directed against the very heart of the Turkish empire, and from that time Lawrence's force became the right wing of Allenby's army.

It was Lawrence's strategy and personal bravery that played the most vital part in the success of these operations, but he graciously gave every bit of credit to the Arab leaders under him, principally to old Auda Abu Tayi, the Bedouin Robin Hood.

(Tomorrow Mr. Lowell Thomas will tell the secret of the mysterious Col. Lawrence's success and almost supernatural power over the wild peoples of Arabia.)



AUDA ABU TAYI,

Bedouin Robin Hood, the greatest warrior in Arabia. He has killed seventy-five men in personal combat, has been wounded thirty-six times and been married twenty-eight times. He was Col. Lawrence's chief lieutenant during the war in the land of the Arabian nights.

Col. McCroskey Goes to China.

Lieut. Col. Benjamin B. McCroskey, infantry, has been relieved from duty as military observer with Admiral Kolchak's army, in Siberia, and assigned to duty as assistant military attache at Peking, China.







لورنس يحشد البدو وينقذون مكة ويسيطرون على دمشق

حين وصل عالم الآثار وخريج أكسفورد، توماس لورنس، ابن السادسة والعشرين من العمر، إلى الجزيرة العربية في مهمة كُلّف بها من قِبل المفوض السامي في مصر، كان الحسين بن علي، كبير أشراف مكة، قد سيطر للتو على مكة المكرمة، بينما يواصل الأتراك تقدمهم لاسترجاعها.

وبإذن من الشريف الحسين بن علي، توجه لورنس الشاب، عبر الصحراء، إلى معسكر قوات الأمير فيصل، وقوام هذه القوات خمسة آلاف شخص، كانوا يشعرون باليأس، حيث اعترف الأمير فيصل إلى لورنس، بأن المستقبل يبدو قاتماً.

وبعد أن اطلع لورنس على وضع جيش الأمير، قرر أن تلك القوة يمكن أن تكون نواة لبناء جيش كبير غير نظامي يتصف بميزة كبيرة تدفعه للتفوق على الأتراك في القتال في الصحراء.

وقد أخبر لورنس، الأمير فيصل، أنه يعتقد أن القوات قد تستولي على دمشق خلال سنة واحدة.

كان أول ما فعله لورنس هو السير بالجيش مسافة ٧٠٠ ميل عبر الصحراء على امتداد ساحل البحر الأحمر، متجهاً نحو رأس خليج العقبة. وقبل أن يرى العرب أملاً بإمكانية طرد المستبدين، أدرك لورنس أن بإمكانهم المشاركة في غزو القوات التركية في سوريا، لكن منطقة العقبة هي الأهم.

وهكذا، فإن عالم الآثار لورنس سيطر على الميناء القديم، وحقق ثاني نصر كبير للثورة العربية، ممهداً الطريق لغزو القوات التركية في سوريا.

لقد انتقلت الثورة الشريفة من نزاع لتصبح حملة ذات أهمية عالمية تستهدف عمق الإمبراطورية التركية.

ذا إيفننج ستار

٢٧ شباط ١٩٢٠

LAWRENCE RALLIED BEDOUINS, SAVED MECCA, TOOK DAMASCUS

When Thomas Lawrence, the 26-year-old Oxford archeologist, arrived in Arabia on a mission from the High Commissioner of Egypt, the Grand Shareef of Mecca, Hussein Bin Ali, had just captured that holy city, but the Turks were already advancing to retake it.

With the permission of Hussein, young Lawrence travelled across the desert to the camp of Emir Feisal, son of the Grand Shareef, who was in command of the Hedjaz forces. Feisal had an army of 5,000 men, but it had lost heart. He confessed to Lawrence that the future looked dark. But after Lawrence had looked over the Emir's army, he made up his mind that with this force as a nucleus it would be possible to build up a large and irregular army which would have a great advantage over the Turks at desert fighting. He told Feisal that he believed the troops would capture Damascus within a year.

By June 1917, this lad, not yet out of his twenties, had raised an irregular army of 200,000 Bedouins, and although his prophecy did not quite come true, he nevertheless led the Arab forces a distance of 1,000 miles across the desert to the gates of Damascus within a year and a half.

His first move was to march Feisal's army 700 miles across the desert along the coast of the Red Sea to the head of the Gulf of Akaba. Before the Arabs could hope to sweep their oppressors out of the Hedjaz, Lawrence knew it would be possible for them to join in the invasion of Syria.

And so it was that Lawrence the archeologist captured Akaba and won the second great victory of the Arabian revolution opening the way for the invasion of Syria, which has now resulted in Emir Feisal being accepted as the new ruler of part of Syria.

From a squabble in Arabia, the Shareefian revolt changed to a campaign of worldwide importance directed against the very heart of the Turkish Empire.

The Evening Star

February 27, 1920

Is the World to See a Revival of the Arabian Empire?

The Kingdoms of Hedjaz and Syria May Serve as Nucleus for New Mahometan Power

By Eugene S. Bagger

IS OUR age going to witness the revival of an Arab empire? There are sigs pointing in that direction. After living for centuries under the Turkish yoke to-day the Arabs of Arabia proper have achieved, with the aid of Britain, independent statehood in the Kingdom of the Hedjaz, which comprises the two principal holy cities of Islam—Mecca and Medina.

And with independent Hedjaz as a strategic base the Arab masses of all Western Asia are forging ahead on the road of national, or rather nationalistic, regeneration. An all-important landmark was reached the other day when the independent Kingdom of Syria was proclaimed at Damascus and Beirut, with the Emir Feisal, son of Hussein, King of the Hedjaz, as ruler. Moreover, this Syrian upheaval seems to spread toward the East to Mesopotamia, where popular sentiment is said to exist for uniting with the two already independent Arab kingdoms and thus restoring the old Arab Empire of Western Asia under the dynasty of Hedjaz, whose king head, King Hussein, is the Grand Shereef of Mecca and a direct descendant of the Prophet Mahomet.

Lacks Nationalistic Ideal

Yet there is a possibility of exaggerating the strength and depth of this Arab nationalism, of taking its manifestations at their face value. After all, the Arabs have lived too long in utter isolation from European life and streams of thought. Their external and mental habits, their mode of life, the economic understructure of their existence, are altogether different from those of Europe. Is it likely that they should now at a stroke assimilate a political philosophy—that of nationalism—which in Europe was the outcome of centuries of development and the corollary of nineteenth century industrialism? According to the Latin adage, there is no jump in nature—a piece of wisdom that anticipated Darwin by two thousand years. Is there such a thing as a jump in history?

One of the best American authorities on the Near and Middle East, Philip Marshall Brown, professor of international law in Princeton University, voices this attitude of skepticism. Professor Brown has spent nearly seven years in the Near East; at one time he was chargé d'affaires with the United States Embassy at Constantinople, and during the war, from March, 1918, on, he spent six months with the army of General—now Field Marshal—Lord Allenby in Palestine. He believes that, measured by what in Europe is understood by the term, Arab nationalism is an artificial growth fostered by the exigencies of the war.

However, he qualifies this by suggesting that this Arab nationalism, which was originally one of the weapons employed by the British to crush the Turk, may now, that it has served its purpose, get beyond the control of its originators. In other words, the British may find themselves in the position of the magician's apprentice who could not stop the spirits he had let loose.

There are five aspects from which the establishment of the new Syrian state can be considered. They are those of (1) Arab nationalism; (2) Franco-British relations; (3) Syrian aspirations; (4) the American interest, and (5) the antagonism between Arabs and Zionists.

Hates the Turk

As regards the first of these aspects, Professor Brown maintains that Arab nationalism is mainly a negative idea—it is another word for the Arab's ineradicable hatred and contempt for the Turk.

"The Arab national 'revival,'" Professor Brown says, "may be defined, in a way, as the Arabs' dislike of the Turk organized by the British. This dislike, which through centuries of contact—the contact of conqueror and oppressed—grew into an irreconcilable antagonism, was the lever by which the British successfully attempted to dislodge the Ottoman Turk from western Asia.

"The Turk has always been regarded as a foreign intruder by the Arab; he has, moreover, never actually conquered Arabia, only the seacoast and the important cities. Nor was his rule ever accepted unquestioningly; there was always some rebellion or other going on in the interior. The Turk found Arabia a great burden rather than an asset; he stuck to it chiefly because of the prestige which the possession of the holy cities of Islam entailed; lately, also, because of the great strategic importance of the Hedjaz railroad connecting Medina with Damascus.

"It would be more difficult to define the positive import of Arab nationalism. For one thing, that cohesive force which the idea of nationality has meant for the peoples of Europe religion supplied to an extent for the Arabs and the peoples of the East in general. But the Arab is an extreme individualist and constitutionally opposed to the shackles of political centralization. The great Arab empire of Mahomet's successors was, politically speaking, an ephemeral creation; it began to disintegrate from the moment of its birth. Ever since the Arabs have been living without a strong central or national authority. They are the people of the desert, reckless and proud, averse to discipline, wanderers by age-long instinct; their entire mode of life makes distinctly against nationalism.

"During the war, when the prospects of the Allies were none too rosy, the British conceived the idea of defeating the Turk by way of Arabia. It proved a sound stroke of statesmanship, and its military execution—the campaign of Allenby—is perhaps the most brilliant exploit of Allied arms in the World War. Lord Allenby himself, I believe, is the greatest general produced by the war.

"In order to secure Arab coöperation the British had to promise them, or rather their leaders, Hussein, the Grand Shereef (warden) of Mecca, and his son, Feisal, all kinds of things. They promised them Syria with Damascus and Aleppo, part of Irak (Mesopotamia) and all Arabia proper; they promised practically the entire ancient realm of the Omayad caliphs.

Arabs Well Paid

"Beside promises, King Hussein received more palpable encouragement, too. He was heavily subsidized throughout the war, and his army was paid by the British. And paid very well, too. The day's wages of the Arab soldier was one pound sterling. He insisted on getting it in gold, and got it. For this purpose the British had to maintain continuous gold transports from Cairo. Afterward the Arab soldier was rather embarrassed by his accumulated wealth of British sovereigns; he practically did not know what to do with them, and the British officers bought back the gold at a heavy discount.

"Seeing that the restoration of the Arab Empire with Damascus as capital was promised the Arabs, the proclamation of the Syrian Kingdom with King Feisal at its head is the natural climax of the Arab revival. But it is a climax which did not figure in the British and French calculations. It is an 'encore' not printed on their program.

"And here we arrive at the most serious aspect of the Syrian situation—its bearing on British-French relations. The fact is that the British, while on the one hand encouraging Arab nationalism and even imperialism, have at the same time agreed to cede to the French territories claimed by the Arabs. To say this implies no condemnation of British policy; it is difficult to see how they could have acted differently in the darkest period of the war, when the events on the Western front and the successes of the German submarine campaign made it absolutely imperative that something of a balance should be restored by gains in the East. Those gains could be secured only with the help of the Arabs, and the Arab leaders were none too slow in recognizing and exploiting their opportunity."

The Franco-British-Arab relations, Professor Brown went on explaining, are governed by four documents. The first of these is the original British recognition, drafted by Sir Henry McMahon and dated October 24, 1915, of Arab independence, on condition of the Arab revolt, south of the 37th degree of latitude, except in the Bagdad-Basra region, which Britain reserved for herself, and except where Britain was "not free to act without detriment to the interest of France." This document was addressed to Hussein, then Grand Shereef of Mecca.

The second document is the so-called Sykes-Picot agreement of May, 1916, concluded between the British and French governments. This creates five zones: (a) Palestine, west of the Jordan, to the sea, to be internationalized; (2) the port of Haifa and Mesopotamia from Tekrit to the Persian Gulf to be British; (c) the Syrian coast to Alexandretta, Cilicia and most of southern Armenia (Diarbekr and Sivas) to be French; (d) the interior of Syria (Aleppo, Damascus, Urfa, Deir, to Mosul) to be Arab, with two "zones of influence," one, north of the Haifa-Tekrit line, to be French, the other, south of the line, to be British. In each of these zones the British and French, respectively, would enjoy economic privileges and furnish the Arabs with advisers; both French and British were to refrain from interfering with the zone assigned to the other.

The third document is a British statement, framed by Sir Mark Sykes, to seven Syrian leaders at Cairo. It is dated June 11, 1917. This assures British support to the claims of the prewar Arab states and to those to be freed by the Arab armies during the war. This document, assigning as it does the whole of Syria to the Arabs, is in manifest conflict with the two foregoing. When the French, in 1918, learned of its existence it took all the diplomatic ability of General Allenby to allay their misgivings by saying that the pledge given to the Syrians referred only to a temporary arrangement.

The fourth document is an Anglo-French declaration of November 9, 1918, by which the two powers agreed to encourage native Arab government in Syria and Mesopotamia and to assist these governments in such a manner as to insure their normal working. This declaration changes the "direct" British and French zones (clauses b and c of Document II) into spheres of influence. The declaration was authorized by Lord Robert Cecil in behalf of the British government.

Aggravates the Friction

The recent coup of Emir Feisal—the proclamation of the independent kingdom of Syria—thus tends to aggravate the friction of British and French interests in Syria, caused by the conflicting pledges given by the British, under the stress of military necessity, to their French and Arab allies respectively. The coup also cuts across the plan, advocated by the Emir Feisal himself during his visit to Paris last year, that France be given a mandate over Syria—a plan to which Britain assented.

And here, according to Professor Brown, we are confronted with the third aspect of the situation: the aspirations of Syrian nationalism.

The Syrians, Professor Brown says, are a race of ancient Christian culture and considerable native ability. For centuries a strong sentimental tie, originating in the period of the Crusades, linked them with France, the power recognized by the Turks as the protector of Syrian Christians. There is to-day a strong pro-French tendency in Syria, fostered chiefly by Syrian priests, who received their education in France and are thoroughly French in their culture and outlook.

"Another bulwark of French influence in Syria," Professor Brown says, "are the Jesuits. It is a curious fact that the same French republic which expelled the religious orders from its own territory supports them actively in Syria, and is in turn supported by them.

"France—the government and public opinion alike—reckoned with this sentimental connection of ancient standing as a political reality. So it was a bitter disappointment for the French when they had to realize that what the Syrians want is not a French protectorate, but full independence.

"Now there is a strong likelihood that the Christian Syrians, who are endowed as a race with a keen political ability, are to-day using the Mahometan Arabs—and the pledges given to the latter by the British—as a weapon against French influence. The Syrians realize that in the political game they outdistance the backward and administratively altogether incapable Arabs at their pleasure. So they proclaim Feisal King, and trust the rest to the natural development which will leave them, in the end, masters in their own household. The Arabs, in this sense, are playing the Syrian game without knowing it. At the same time diplomatic Syrians hope to gain by the friction of the British and French, which is being capitalized by King Feisal in the pursuit of Arab ends.

The Pan-Islamic Move

"For the time being all this intrigue and counter intrigue results in the refusal of both Britain and France to recognize the new Syrian kingdom. But the Syrians are willing to wait.

"An additional complication, however, exists in the spread of the pan-Islamic movement fostered by the Turkish nationalists under their exceptionally capable leader, Mustafa Kemal Pasha. The aim of the latter is to get Turks and Arabs together on a platform of Moslem anti-European solidarity. Such a junction, if effected, may cut across both Anglo-French and Syrian calculations.

"There is one all-important factor which must not be disregarded in judging the situation in the East. That factor is Asiatic solidarity. Christian Syrians and Mahometan Arabs are perfectly willing, nay, eager, to combine against the Europeans, and even Arab and Turk, secular enemies though they are, may before long throw their mutual dislike overboard and unite on a platform of 'Asia for the Asiatics.'

"Now," Professor Brown continues, "where does the interest of America come in? For one thing, American influence in the making of modern Syria cannot be overestimated. This influence, though of much more recent origin than the French, to-day almost equals the latter and is the cause of much heart-burning and jealousy. Syria is dotted with American schools and hospitals, and many, if not most, of the young Syrian leaders and intellectuals have received an American education.

"An interesting example of the French attitude is their protracted opposition to giving the American medical college at Beirut the same privileges as those possessed by themselves. Thus they protested against holding the examinations of graduates on the spot—as is done in the French college—instead of sending the candidates up to Constantinople.

Want American Mandate

"The demand for an American mandate has been and still is very strong among educated Syrians. They feel that America is the one power to which they could safely intrust their destiny. Unfortunately, as the situation is to-day, the acceptance by the United States of a Syrian mandate seems to be an utter impossibility. The sine qua non of America taking such a mandate would be the abandonment by Britain and France of all territorial claims. Before we could think of considering the proposition we would have to tell the French and British, 'Get out!' That would mean tearing up the secret agreements; and to-day we are no longer in a position to enforce that. We could have done so before the peace conference convened, and even more effectively before we entered the war, as a condition of our help. To-day it's too late. To accept a mandate in Syria merely to act as a buffer between French, British, Arab and Syrian rivalries—why, heavens, no!

"There remains the fifth aspect of the Syrian situation," Professor Brown said. "That is the question of Zionist aspirations, which are in conflict with the desires of the Arab majority of Palestine.

"It cannot be emphasized too strongly that if the Zionists had suggested the idea of common and equal interests of all races inhabiting Palestine they would have shown themselves much larger and would have paved the way to a solution.

"The Jews are spoken of as the mediating race. Palestine, of all the world, would have been, is still, the ideal place for the Jews to exercise that historic function of theirs. Nothing could—or should—prevent the return en masse of oppressed Jews from all over the world to the land of their fathers, if they consent to return as colonists, on an equal footing with all other inhabitants.

"But the state-creating purposes of Zionist leaders are, in my view, inimical to the best interests of the great majority of the inhabitants, who are not Jews but Moslems. And it is a fact of utmost significance that against the idea of Jewish dominance all factions in Palestine are a unit.

"Both from the political viewpoint, on the principle of majority rule and from the religious viewpoint, Palestine is the Holy Land not only of Jews but of Christians and Moslems as well, and the only equitable solution would be to grant equal rights and privileges and equal share in the government to all three.

"You may think what you will of internationalization as a general remedy. But if there is one place in the world where it ought to be tried out as a solution it is Palestine. A Palestine under international control would insure the best possibilities of development for Moslem, Jew and Christian inhabitants and at the same time respect the religious claims of Christianity, Islam and Judaism alike."



ABOVE—The Temple of Omar at Jerusalem, one of the holy places of the Mahometan world and a powerful argument of Islam in its contention that Jerusalem should remain under its control

BELOW, left to right—King Hussein, grand shereef of Mecca, a direct descendant of the prophet; Emir Feisal, his son, proclaimed King of Syria, and Mustafa Kemal Pasha, head of the Turkish nationalistic movement

The Unbreakable Chain—By J. Bruno-Ruby

Translated by William L. McPherson

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Here is a vivid little story—a tabloidized tragedy outlined in a few bold strokes. It appeared in a recent issue of "Le Petit Parisien"

MARTHE put down her work. Twilight had stolen on them, invading the room with its softness, covering, obscuring, obliterating all things. Only the fire burned a little more brightly, struggling against the shadows. Bursts of song and laughter penetrated from the neighboring apartment. The same joyous sounds mounted from the streets. The new year seemed to be coming in on a wave of merriment.

Marthe felt, all at once, sadder than ever. Her eyes fell on Jacques, seated before the fireplace. She watched his clean-cut silhouette, the delicate profile, which the rays of the fire outlined with a touch of gold.

"Jacques," she said, timidly, "aren't you tired of sitting here? Don't you want to go out?"

He gave a start and answered brusquely, without turning his head:

"Why go out?"

"I don't know. It's gayer outside, perhaps."

He shrugged his shoulders very slightly. That was all. She got up and approached him. He used to be so considerate, so full of spirits, so good, so affectionate. And now! There were other mutilated soldiers who found consolation in the tenderness of those who loved them and were still happy. But he! Suffering had made him so bitter that she had begun to despair of ever humanizing him agan.

"Listen," she said; "everybody is happy to-day. Let us do as the others do. Let us go out."

She patted his shoulder and stroked his head caressingly. But he drew away, showing, as he did so, his full face—one side rounded and beautiful, the other disfigured by a horrible wound.

"Poor Marthe! And where do you want to go?"

"To a tearoom or a motion picture show, where there will be light and music, and you can get a little out of yourself."

He grinned.

"You must be very much bored at home, if you can resign yourself to go about exhibiting such a monster as me! No; go out alone, if you are itching to go. But you shan't make a spectacle of me!"

Tears came to Marthe's eyes. For two years he had tortured her without pity. Nothing could quiet that soul, made distrustful and rebellious by its own sensitive pride. He made it a sort of point of honor to doubt Marthe—to doubt her love. At first he had not been so completely the dupe of his morbid vanity. He knew that his wife was absolutely devoted to him, that nothing in the world could alter her affection. But, little by little, the evil demon had stifled even the voice of reason. The false idea had become an obsession. Nevertheless Marthe refused to despair. The remembrance of her past happiness still sustained her. She protested ardently:

"Oh, Jacques, why do you say things which you don't believe! You know that I am prouder of you to-day than I have ever been. You know that I love you and that you will always be my Jacques!"

She sank to her knees and threw her arms about him. He seemed to hesitate an instant. Then his features were convulsed anew.

"Why do you lie to me?" he growled. "I don't want your pity. I shall never want it. Let me alone."

He thrust her away so brutally that she lost her balance.

She picked herself up in a flash. Indignation choked her. Then she mastered herself and decided to make one last effort. She knelt before him, laid her little hand on his long, nervous hand and murmured:

"Jacques, what can I do to restore your confidence in yourself and in both of us? Would you like it better if we two lived in the country somewhere, all alone? Would you like to go on a long voyage? I will do anything you ask."

He gazed at her coldly, with a sort of hatred.

"Be silent," he said sharply. "You are talking foolishness. Let us stay as we are. You will always have a grudge against me for being so hideous, and I shall have a grudge against you for being too beautiful. We shall drag our ball and chain with us—even till old age, even till death."

"I have a grudge against you? You are mad. In the first place, you aren't hideous. You can never be hideous to me."

"No," he interrupted curtly, "you are making sport of me. Come, let us drop all that. Go out. Amuse yourself and bring me more into derision than ever!"

The blood rose to Marthe's face. A sudden gust of wrath overcame her. He was too ungrateful, too cruel. She couldn't endure any more of it. She ran to her bedchamber, put on her hat and coat and got a little money. Her heart beat convulsively and the hot blood blurred her vision.

"I'm going to leave him," she repeated to herself. "I'm going to leave him. He will never see me again. He will never be able to insult me again. I'm going to leave him."

As she crossed the antechamber she heard Jacques' bantering voice. Her husband appeared.

"Where are you going?"

"I'm going away."

"Ah! Ah!"

"I'm going away," she said again, approaching him as if she were lifting a poniard to strike him. "I'm going away. And it's your fault."

He looked at her with an expression so contemptuous that she shuddered.

"With whom?" he hissed.

She took a few steps, as if the words had failed to make any impression on her. Then she turned about and faced him with unutterable astonishment. Her whole body trembled. She had to lean on one of the door posts for support. He continued to glare at her in the same atrocious fashion.

Very slowly she bowed her head, closed the door and reëntered the house of suffering.

Joyous shouts still penetrated from the neighboring apartments and arose from the streets and squares below. The new year seemed to be coming in on a wave of merriment.

هل سيشهد العالم إحياءً للإمبراطورية العربية؟

هل سيشهد عصرنا إحياء الإمبراطورية العربية؟ هناك علامات تشير لهذا الاتجاه، فقد حقق عرب أرض الجزيرة العربية اليوم وبمساعدة بريطانيا، دولة مستقلة في مملكة الحجاز تضمّ مكة المكرمة والمدينة المنورة، وهما المدينتان المقدستان الرئيسيتان، وذلك بعد قرون من العيش تحت حكم الأتراك، وبوجود الحجاز المستقل كقاعدة استراتيجيّة، تمضي الجماهير العربيّة في كافة أنحاء غرب آسيا على طريق إحياء القوميّة أو بالأحرى الوطنيّة.

لقد تمّ التوصل مؤخراً لقرار هام، وذلك بالإعلان عن مملكة سوريا المستقلة في دمشق وبيروت، وإعلان الأمير فيصل، ابن الحسين ملك الحجاز، حاكماً عليها.

إضافةً إلى ذلك، يبدو أن الثورة السوريّة تمتدّ شرقاً نحو بلاد ما بين النهرين حيث يُذكَر أن هناك مشاعر شعبيّة نحو تحقيق اتحاد بين المملكتين اللتين استقلتا حديثاً، وهكذا يتمّ استعادة إمبراطوريّة غرب آسيا العربية القديمة تحت حكم سلالة الحجاز حيث يعتبر ملكها؛ الملك حسين كبير أشراف مكة، سليلاً مباشراً للنبي محمد.

ومع ذلك، هناك احتمال المبالغة في قوة وعمق تلك القومية العربيّة.

يبدي فيليب مارشال براون، أحد أفضل الخبراء الأمريكيين بالشرق الأدنى والأوسط، شكوكه حول ذلك.

ويرى أن هذه القوميّة العربيّة التي كانت أصلاً واحدة من أسلحة البريطانيين للقضاء على الأتراك، قد تذهب بعيداً لما وراء سيطرة من أنشأها، بعد أن تحقق هدفها.

هناك خمسة جوانب يمكن من خلالها النظر لتأسيس دولة سوريا الجديدة، وهي: القوميّة العربيّة والعلاقات الفرنسيّة البريطانيّة وطموحات سوريا والمصالح الأمريكيّة والعداء بين العرب والصهاينة.

نيويورك تريبون

١٨ نيسان ١٩٢٠

IS THE WORLD TO SEE A REVIVAL OF THE ARABIAN EMPIRE?

Is our age going to witness the revival of an Arab empire? There are signs pointing in that direction. After living for centuries under the Turkish yoke today the Arabs of Arabia proper have achieved, with the aid of Britain, independent statehood in the Kingdom of the Hedjaz, which comprises the two principal holy cities of Islam, Mecca and Medina. And with independent Hedjaz as a strategic base the Arab masses of all Western Asia are forging ahead on the road of national, or rather nationalistic, regeneration.

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Yet, there is a possibility of exaggerating the strength and depth of this Arab nationalism. Is it likely that they should now at a stroke assimilate a political philosophy, that of nationalism. One of the best American authorities on the Near and Middle East, Philip Marshall Brown, voices this attitude of skepticism. He qualifies this by suggesting that this Arab nationalism, which was originally one of the weapons employed by the British to crush the Turk, may now, that it has served its purpose, get beyond the control of its originators.

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New York Tribune
April 18, 1920

Found Excitement in the Desert



Lowell Thomas

Thomas Worked With Lawrence In Campaign That Won Arabia Away From Turkish Rule After 500 Years Control

By Horace G. Posey

AN AMERICAN youth of keen perception walked slowly down Christian street in Jerusalem shortly after General Allenby had reclaimed the Holy City. His eyes were engaged in the roving task of reconciling Sunday School imaginations by comparison with the reality. Suddenly his panoramic gaze was blocked and he looked up to face three men who wore the magnificent robes of the Princes of Mecca and from whose belts dangled the short curved swords that proclaim their owners to be descendants of the Prophet Mohammed.

He stepped aside and the trio passed on, but not until the American had had time to notice the incongruity of the group. Although Bedouins are of Caucasian blood, their skin is sun-baked and swarthy, and the little fellow in the center of the royal party was as blond as a Viking. He wore no customary flowing beard; in fact, he was clean shaven. The picture at first appeared ludricous to the American. Then, as the resplendent figures passed out of sight, it interested him to the point of intrigue. The freakishness of the situation would hardly have caused a ripple of excitement back in Hollywood, where freaks are freaks and get paid for it.

A few minutes later the American strode into the palace of General Ronald Storrs, Governor of Jerusalem, who was known as the "British Pontius Pilate."

"Who is this blue-eyed, fair-haired fellow wandering about the bazars wearing the curved sword of a Prince of Mecca?" he asked.

The governor answered with a gesture. He flung open a door. Seated at a table in an adjoining room was the mysterious potentate.

And that is how the American, Lowell Thomas, met Colonel Thomas Edward Lawrence, then the "uncrowned king of Arabia." That is how Thomas became the companion and chief chronicler of the brilliant young Oxonian. And that is how this story of dual prodigies came to be written.

For certainly, although he probably would refuse the title, Thomas was a prodigy. And most certainly, Lawrence's achievements in organizing a huge army of Arabs into a state of revolt against the Turks in the World War entitle him to be hailed as the "Boy Wonder of the British Empire." Had he but cared, this adventurer, who is not an adventurer, but a scholar and recluse, could have soared to the heights of acclaim along with the Prince of Wales.

Today Lowell Thomas is thirty-two years old. Yet his life reads like a kaleidoscope of dreams, with an army of presidents, kings, princes, emirs, rajahs, sultans, premiers, poets, generals, professors and riff-raff parading in the background.

At eighteen he was editing a paper in Cripple Creek, Colorado, and, as he says with a mischievous grin "advising staid voters how to cast the ballot before I had ever seen one myself."

When he was twenty-two he was a college instructor —not in one university, but in two. Daily he taught forensic oratory at Princeton and twice a week at night he expounded the principles of public speaking to the students of the Brooklyn Law School of St. Lawrence University.

Shortly afterward he was recruited by Secretary of the Interior Lane to aid in the "See America First" campaign. But America at that time wasn't as interesting to Thomas as were other parts of the world, where booming guns and silent intrigue called to the spirit of adventure in him. So he persuaded the American authorities to allow him to make the pictorial records of the Allied campaigns. His commission was free lance, but Thomas soon attached himself to Allenby in Egypt. He was one of the first to make an airplane flight from Egypt to Jerusalem, and it took him just forty minutes to cross the Sinai Desert. The children of Israel did it in forty years.

I had a long talk with Thomas just before he left recently on his latest tour of adventure, the nature of which he refused to reveal. He had rented an apartment in Forest Hills, L. I. He had just finished his book on the First World Flight, of which he was official historian, and was putting the finishing touches to his book on Allenby.

He told me the same story he has told from platforms all over the world to approximately three million people. Yet his eyes flashed eagerness and his gestures denoted an eloquent lack of boredom as he told his own story and that of Lawrence, allowing the listener to draw the parallel which becomes so indelibly fixed with the telling.

Describing General Allenby as "a whirlwind of irresistible power," Thomas declared that the recapture of Jerusalem was the most spectacular feat of the war.

Thomas had been with Allenby for nine months when he first met Lawrence in the palace at Jerusalem, but that chapter ended as a matter of course as the lure of Arabia took hold. Before he could persuade Lawrence to include him in the Arabian plans that English will-o'-the-wisp had departed, and Thomas was forced to make a circuitous trip through Central Africa in order to reach his goal.

"When I got to Arabia," Thomas said, "I found that Lawrence had built up an army of 200,000 Arabs mounted on racing camels. The achievement was almost unbelievable and called for an investigation. Here is what I found:

"Lawrence, who came from one of England's oldest families—one of his ancestors, strangely enough, having been the righthand man of Richard the Lion Hearted—graduated from Oxford in three years. He was an enraptured acheologist and a student of languages. In the interval between his graduation and the outbreak of the World War he had spent about a year and a half in Arabia and had mastered the language and familiarized himself with the customs.

"When war came Lawrence was turned down as a private (he was a lieutenant general when it ended). Finally, however, he broke into the ranks and was sent to Egypt. Here he stayed for a brief, unhappy and uncongenial time. An idea had been brewing in his mind and in 1916 he followed its call. The Arabs had just revolted against the Turks, who had assumed power in Arabia 500 years before, but the revolt was leaderless and unsuccessful. So Lawrence, who was then twenty-six, got a two weeks leave of absence. He never returned to Egypt, and to this day he is, as far as I know, technically A. W. O. L.

"Understanding the Arabs, he was able to organize their strength to the highest degree. The only Christian in that army, he made his men feel that the revolt was purely an Arabian affair. His pet warfare against the Turks was dynamiting railroad trains. Why, that fellow made train-wrecking the national sport of Arabia. 'Planting tulips,' he called it.

"Comparatively tender in years though he was, Thomas Lawrence made two kings and one sultan and left them secure in their positions before he quit the country. And yet, in the face of all this, Lawrence most emphatically was not an adventurer. He was a dreamer, a retiring and reticent scholar, and when he returned to England after his successes he refused every single one of the many honors which an admiring country wanted to shower upon him. Instead of a hero, he became a fugitive, hiding from fame. He is still hiding somewhere."

Since the war Thomas has been around the world twice—once by land and sea lecturing, and once with the first world flight tour. Besides his world flight book, he is the author of "With Lawrence in Arabia" and "Beyond Khyber Pass," the latter work being an account of his year in Afghanistan, a forbidden land which he entered after two years of ingenious "wire-pulling."

Now adventure has called to him again. And he has answered. "But I'll have to quit soon and settle down on Long Island," he said, as a child's shriek sounded the reason for this decision. "Long Island has great possibilities. There ought to be a lot of adventure in its real estate field. I have seen a good deal of it. You see, I went house-hunting out here in an airplane."

And that's the sort of a fellow Lowell Thomas is.

Mr. Thomas With a 'Coon Presented to the Round-the-World Fliers



وَجَدَ الإثارة في الصحراء

التقى الأمريكي لويل توماس وهو محرر صحافي ومدرس جامعي مع الكولونيل توماس إدوارد لورنس «في القدس» وأصبح توماس مرافقاً ومؤرخاً رئيسياً للشاب اللامع خريج أكسفورد.

وقد أقنع توماس السلطات الأمريكيّة بالسماح له بأن يقوم بالتسجيل المصور لحملات الحلفاء، وكانت مهمته مستقلة إلا إنّه ارتبط بالجنرال اللنبي في مصر، وكان قد مر على وجوده تسعة أشهر حين التقى مع لورنس في القصر في القدس، لكن ذلك الفصل انتهى ضمن مسار استحكمت فيه مسألة الجزيرة العربية.

قال توماس: «حين وصلتُ إلى الجزيرة العربيّة، وجدتُ أن لورنس أنشأ جيشاً من ٢٠٠ ألف عربيّ يمتطون إبل السباق». كان ذلك إنجاز يصعب تصديقه واستدعى البحث.

ويقول: «وحين بدأتِ الحرب، كان لورنس قد قوبل بالرفض كجندي، إلا إنه اقتحم الصفوف في نهاية الأمر وأُرسل إلى مصر، كانت هناك فكرة تختمر في رأسه، وقد سار وراءها عام ١٩١٦، كان العرب قد بدأوا للتو ثورة ضد الأتراك الذين كانوا يتولون الحكم منذ ٥٠٠ عام. وهكذا، فإن لورنس، الذي كان في السادسة والعشرين من العمر حصل على إذن بالتغيّب مدة أسبوعين، ولم يعد مرة أخرى إلى مصر».

ومع فهمه للعرب، كان قادراً على تنظيم قوتهم لأعلى درجة، وبالرغم من أنه المسيحيّ الوحيد، إلا إنه قد جعل رجاله في الجيش، يشعرون بأن الثورة كانت شأناً عربياً صرفاً، كانت أساليبه المفضلة في الحرب ضدّ الأتراك نسف قطارات السكة الحديدية، وقد جعل هذا الشاب نسف القطارات رياضة وطنيّة في الجزيرة العربية، وأطلق عليها اسم «زراعة الزنبق».

ذا بروكلين ديلي إيجيل (نيويورك)

١٧ كانون الثاني ١٩٢٦

FOUND EXCITEMENT IN THE DESERT

American Lowell Thomas, editor & college instructor, met Colonel Thomas Edward Lawrence, in Jerusalem. He would later on become the companion and chief chronicler of the brilliant young Oxonian.

Thomas persuaded the American authorities to allow him to make the pictorial records of the Allied campaigns. His commission was freelance, but he attached himself to Allenby in Egypt. Thomas had been with Allenby for nine months when he first met Lawrence in the palace at Jerusalem, but that chapter ended as a matter of course as the lure of Arabia took hold of Lawrence, so he left leaving Thomas behind to make his own way there.

“When I got to Arabia,” Thomas said, “I found that Lawrence had built up an army of 200,000 Arabs mounted on racing camels. The achievement was almost unbelievable and called for an investigation. Here is what I found:

“When war came, Lawrence was turned down as a private . . . Finally, however, he broke into the ranks and was sent to Egypt . . . An idea had been brewing in his mind and in 1916 he followed its call. The Arabs had just revolted against the Turks who had assumed power in Arabia 500 years before . . . Lawrence, who was then twenty-six, got a two weeks leave of absence. He never returned to Egypt . . .

“Understanding the Arabs, he was able to organize their strength to the highest degree. The only Christian in that army, he made his men feel that the revolt was purely an Arabian affair. His pet warfare against the Turks was dynamiting railroad trains. Why, that fellow made train-wrecking the national sport of Arabia. ‘Planting tulips,’ he called it.”

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